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THE CHURCHMAN,

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POETRY.

ORIENTATION OF CHURCHES.

When in the antique age of bow and spear,
And feudal rapine clothed with iron mail,
Came ministers of peace, intent to rear
The Mother Church in yon sequestered vale ;

Then, to her Patron Saint a previous rite
Resounded with deep swell and solemn close
Through unremitting vigils of the night,
Till from his couch the wished-for sun uprose.

He rose, and straight—as by Divine command
They who had waited for that sign to trace
Their work's foundation, gave with careful hand
To the high Altar it determined place,

Mindful of Him who in the Orient born
There liv'd, and on the Cross his life resigned,
And who, from out the regions of the morn,
Issuing in pomp, shall come to judge mankind.

So taught *their* creed :—nor failed the eastern sky
'Mid these more awful feelings, to infuse
The sweet and natural hopes that shall not die,
Long as the sun his gladsome course renews.

For us hath such preclusive vigil ceased ;
Yet still we plant, like men of elder days,
Our Christian Altar faithful to the East,
Whence the tall window drinks the morning rays.

That obvious emblem giving to the eye
Of meek devotion which erewhile it gave,
That symbol of the Day-spring from on high,
Triumphant o'er the darkness of the grave.

WORDSWORTH.

COMMUNICATIONS.

For the Churchman.

THE SOUTH CAROLINA CONVENTION.

The same object seen from different points of view and angles of vision, will present to observers such aspects, when engraved, as to make it a difficult matter to determine whether it be the same thing which has engaged their attention. From the very dissimilar representations which will no doubt go abroad in regard to our late meeting in Charleston, from the fourth to the eighth, both inclusive, of February, the above remark may be justly applicable ; for, with the exception of names and dates, it will appear as if there had been two conventions instead of one.

The writer, then, a member of the late conventional body, claims to have observed for himself, thought for himself, and acted for himself, under the solemn responsibility induced when the mind reflects upon that awful invocation to God to be present with the council of His church, to save them from all error, ignorance, pride, and prejudice—to direct, sanctify, and govern them in their work by the mighty power of the Holy Ghost, in order that the gospel of Christ may be truly preached, received and followed, for the subjugation of sin, Satan and death—till there may be, at last, one Fold under one Shepherd.

It is a very common question after the deliberation of important bodies, What has been done ? Churchmen, no doubt, are looking with longing interest to ascertain what has transpired ; the Journal will soon reach them, and with unconcealed emotion men of opposite opinions will open its pages and turn to those parts which they think will show the true state of things. If such a summary way be taken to ascertain the position of parties, it is not doubted but great injustice may be done to the effort which has in view the final overthrow, the total destruction, of an unchurch influence which has been binding the legitimate action of a decided majority.

You are aware that a few years since this diocese was one in its theological views and its principles of action, in regard to ecclesiastical measures ; but by the introduction of the puritanical element, different principles and views have been advocated. The evil has not stopped here, even, the Truth, and the Church, the pillar and ground of it, are openly assailed. The advocates of error are bold, asserting the Cross is preached, and not the SAVIOUR who suffered upon it—the Church, and not JESUS who purchased it with his most precious blood ; while, at the same time, they maintain the most pernicious errors of modern theology. They represent schism to be no sin, and the church of no authority ; but as they individually yield a part of their natural rights, confounding that which is inherent and divine in the Bishop and ministry with the legislative powers of our modern conventional bodies. They inculcate openly the doctrine of the true church being composed of the good from all *Protestant sects*, ourselves one of the number, and all the horrid collateral barbarities which such a theology inspires. They war against the doctrine of justification, a righteous acquittal before God, *only for the merits of our Lord and Saviour, Jesus Christ ;* and by their mystic representations, induce the impression it is *for the meritorious deserving of faith*, accusing those who are endeavoring to give the teaching of the church, of preaching justification *for the meritorious deserving of works*. The maxim of antiquity—do nothing without your bishop—they openly revile, glorying in being in opposition to him ; and, as the sainted Hobart was regarded, they are the mediators with God for his investment of a piety like what they possess. During the few past years, the Bishop, through the Standing Committee, has been hindered in doing the conscientious convictions of duty sanctioned by canonical authority, by intrigue—involving the lowest conceptions of moral obligation, to say nothing of christian duty and loyal attachment to the church. The missionary, sanctioned by the Bishop and Society, has by name been openly assailed in a public religious paper. We have not only these, the domestic difficulties of our circumstances, but we stand in a peculiar relation to those bodies of the church, the General Convention and General Theological Seminary, the foreign difficulties of our position, which as they are extensively known need not be related.

Could any power, save that of God, conduct us through the trying circumstances in which, by His providence, we were assembled ? God wrought us deliverance. He who had attacked the accredited messenger of the church, carrying the glad tidings of a crucified Saviour, and had not through his congregation contributed to the funds of the Society, was denied a seat in its deliberation. This was the result of a just feeling, based upon the circumstances related above. This was done the day previous to the Convention—the third of February. The morning of the fourth, Thursday, passed away without, it is trusted, any other thoughts and feelings than those which should characterize a body of worshippers in the earthly temple of the Lord, although there was much in the sermon that was *very peculiar*. Preliminaries were disposed of—the elections commenced. The old Standing Committee was, through an oversight it is supposed, declared duly elected on first ballot ; when for a certain consideration, the report of the tellers was recommitted, and ballot after ballot ensued for one clerical and one lay member, which finally resulted in the re-election of the old committee, contained on page 18 of Journal, 1846. The first ballot for the delegates to the General Convention resulted in the election of the first two clerical and first lay members, as contained on page 62, of 1846. After numerous ballotings, the result was finally—all the former clerical delegation, and three to one of a sound lay representation. The only point of great importance in reference to the General Theological Seminary, was the election on the first ballot of a former trustee, who, on being asked whether he believed in the guilt or innocence of your Bishop, rose and said, I have been inquired of whether I believe in the guilt or innocence of Bishop Onderdonk, with a view, I suppose, of influencing votes. I do not hesitate to say he is entirely guiltless. After several ballotings, the old ticket, with one or two exceptions, was elected. There was an attempt made, at first, to vote viva voce the old ticket on nomination, with such soothing remarks as were calculated to put our friends off guard, and to be afterwards harassed with what no doubt would afterwards have been said, that South Carolina unanimously approved of the former doings in regard to this Seminary and officers : but this was resisted, and the mover contradicting himself said, in the course of debate, that great questions were involved in this election.

Personal sympathy for gentlemen on these tickets influenced some—the want of a concerted plan of action to show the real strength of the diocese in her delegated capacity, which in the sequel we were accused of having, and the real difficulties of concerting such a plan under present circumstances—these, notwithstanding a decided high church majority, have operated in keeping some in the positions where they ought not to be. If churchmen are to be responsible, and they are so looked upon, let not their measures be thwarted by men who would as soon be Presbyterians as Episcopalians, and can see little benefit in their position but as it tends to give them a respectable standing among respectable sects.

The point of most interest connected collaterally with this meeting was the debate of two days, Saturday and Monday, arising upon the introduction of certain resolutions before the Convention, calling for its moral sanction in an effort to raise a congregation of black people in the city of Charleston. The christian instruction of the slave was highly approved by all ; but this was a novel plan, and it was thought a dangerous experiment to separate the religious instruction of those whose temporal interests God had united. Our ecclesiastical plan of organizing congregations by vestries was urged as the best plan, and had not failed. The second resolution provided for the *election* of a committee of six gentlemen, &c. It was moved to substitute the word *appoint ;* the clergyman who advocated the measure objected, on the ground of principle—it gave too much power to the Bishop ; (at this point this substitute passed the chair) and a long debate took place of an exciting nature on Monday morning, the exact nature of which was whether the Bishop and Society had too much or too little power. Those who thought he had too much, pleaded for the word *elect ;* their opponents preferred appoint. There were some who were indifferent whether one word or the other was used, as both were the same thing ; and ground was taken against their being appointed or elected by either Bishop or Convention. Speeches were made about the balance of power between the Bishop, the lower clergy and laity ; and speeches of greater latitude, wherein the aim was to excite odium against a spiritual rule. The most unworthy motives were attributed to the legitimate action of the missionary society—the result of its election, and some of the results of the Convention, were characterized as being the effect of secret plotting, intrigue, corruption, &c., ending with the grand climax,—It was not a South Carolina movement, but a New York one. A South Carolinian repelled with just indignation such degrading imputations, and the blow that was attempted recoiled upon him who gave it. After four or five hours of debate, neither word was used—it was resolved that certain gentlemen be a committee. The third section was laid upon the table, which embodied another objectionable feature. Episcopal prerogative stands where it did. It is hoped these gentlemen, and others who may hereafter attempt it, will see the impropriety of seeking to gain concealed ends under the plea of a charitable work.

ONE OF THE LATE CONVENTION.

For the Churchman.

THOLUCK—JAHN.

Mr. Editor,—I have received a letter from a Friend, in which he says, he "thinks I have laid myself open to assailants" on account of the manner in which I refer in a note to my late sermon to the two individuals whose names stand at the head of this article.

"Tholuck" he says is not a very bad theological divine ;" "Jahn, was a Professor whose Protestant heresies were not at liberty to come, in the University of Vienna."

I have heard that in *another quarter* I have been accused of ignorance, on account of that note.

Tholuck attended the late Evangelical Alliance in London—approved of the creed framed by Czerski, which is Sabellian—objected to the introduction of the doctrine of future eternal punishment, as an article of faith, *because he did not believe it.*

As to Jahn ; The Emperor Joseph 11. was a neologist and infidel : He brought persons of like sentiments into the University of Vienna.

Though it was nominally Roman Catholic it became in fact, actually Protestant in principle.

Under such patronage, or at any rate such influence, Jahn was called to the Professor's Chair.

He has never been considered as of any authority in the Roman Catholic Church. I presume he was, like others of his stamp since his day ; placed by this Emperor in the Chair, to teach younger men to depend on their own private interpretation of Scripture, rather than on the teaching of the Church and, to instruct them in what the Church *does not teach*, rather than in *that she does*. I think I was fully justified in expressing regret, that the works, of *such* writers, should be recommended to the Students of Divinity in our General Theological Seminary.

With great respect, your friend and brother,
EVAN M. JOHNSON.

For the Churchman.

Behold ! the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign, and prosper, and shall execute judgment, and justice, in the earth. In his days, Judah shall be saved, and Israel shall dwell safely. And this is his name, whereby he shall be called, *The Lord our righteousness*. Jer. 23. 6.

This glorious prophecy of our blessed Lord and Saviour includes both his first and second advent. His first, when making his lowly tabernacle with the sons of men, in great humiliation, growing up "as a tender plant and as a root, out of a dry ground," having 'no form nor comeliness,' nor beauty, whereby we shall desire him, (that is with our natural hearts,) being "despised and rejected of men, 'a man of sorrows and acquainted with grief,' smitten of God and afflicted, wounded for our transgressions, and bruised for iniquities, for the Lord laid upon him the iniquity of us all." "He was oppressed and he was afflicted, he was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so opened he not his mouth." "He was taken from prison and judgment, and who shall declare his generation ? for he was cut off out of the land of the living," yet, adds the prophet, "when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

When the great sin offering of the world, so long prefigured by type and shadow, was about to be made, amid the dreaded horrors of that awful hour when the earth shook, the graves opened, and the heavens themselves were clothed in the sad habiliments of mourning, did the gracious Saviour see of the travail of his soul and was satisfied. From out of the darkness and gloom of that fierce and angry storm of divine wrath, was the bow of promise seen benignently to smile, opening a bright and joyful pathway to paradise. And in the penitent thief, was given him an earnest, of that seed, which should prolong his days, even through the countless ages of eternity.

This deathless branch of the tree of life, transplanted from a purer clime, though cut off even to the earth, yet was it again to spring up and fill the whole world with blossoms and fruit, when should be fulfilled that prophecy of the prophet, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." All these rich blessings promised to Judah and Israel are not to have their full accomplishment but under the *Christian dispensation*. When "the times of the Gentiles shall be fulfilled," shall come the deliverance from out of Zion and turn away ungodliness from Jacob, "and so all Israel shall be saved," shall the Gospel tree fill the whole earth, under whose shadow all the beasts of the field shall lie down for rest and refreshment ; and in whose branches the birds of heaven shall make their sweetest melody. "A King shall (then) reign in righteousness and princes rule in judgment, and a man shall be as an hiding place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Weary, indeed, will the earth be, when the Lord shall return to execute justice and judgment ; when he shall make it waste and turn it upside down, and scatter abroad the inhabitants thereof. "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish, the earth also is defiled under the inhabitants thereof." But "Behold ! the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah, in those days and at that time time will I cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith SHE shall be called, THE LORD OUR RIGHTEOUSNESS." Jeremiah 33 : 16. When this tree of the Church shall have grown up unto David—when it shall have attained to its full stature of beauty and loveliness, then, indeed, shall come to pass all the good things promised. Judah shall be saved with an everlasting righteousness, and Israel dwell forever in safety, and *she* (the Church) shall be called by a new name, even *"The Lord our righteousness."* As the wife when united to her husband becomes one with him, and so receives his name, titles, and inheritance, so it is with Christ and his Church. Blessed yet mysterious union ! Christian ! raised to such great and unmerited honor, despise not thy high and heavenly calling. Sell not (like Esau) thy noble prerogative, thy princely birthright, for all that earth and its vanities can offer thee, esteem them beyond all price. That so when thy king returns to thee, in all the pomp and majesty of heaven to reign in peace and love, attended by myriads of his holy angels clothed in his righteousness, thou shalt "receive a crown of glory that fadeth not away."

E.

A Professorship of Chinese is about to be established in King's College, London.

For the Churchman.

KEMPER COLLEGE, ST. LOUIS.

The fate of the institution above named is well known to the Church. Hitherto, however, the causes which led to it, have been mostly represented by those who are inimical to the Trustees, in a way calculated entirely to mislead those who have had no other source of information. Two articles containing well-authenticated facts appeared in the Protestant Churchman, written and signed by the Rev. E. H. Cressy, designed to set matters in their true light. These were met by evasive arguments and abusive references to Mr. Cressy's personal pecuniary difficulties, which should have brought a blush to the cheek of the writer, if he were susceptible of shame. But the Trustees, not over anxious about their own reputation, which they feel to be safe where they are best known, nor wishing to engage in angry controversy, have kept silence, "yea, even from good words."

They appointed a Committee to make "a full statement and expose of the financial affairs of the College." Owing to the absence and many engagements of one of their number, some months elapsed before their labors were completed. Their report was sent on for publication in the "Protestant Churchman," but it has never appeared in print, and it is supposed it never reached its destination. It is now time to break this long silence, and, in all probability, the Board will order the publication of the "report" of their Committee. In the mean time, however, it may be well to state a few facts, some of which are, and some are not, embraced in the report. These are required in reply to an editorial article which has lately appeared in the "Episcopal Recorder," containing many misstatements respecting the causes which led to the loss of the College property, and which cannot be suffered to go abroad uncontradicted. May I beg the use of your columns in reveiwing these statements and in setting matters in their true light before the Church in this and such future articles as circumstances may compel me to prepare. I confess great repugnance to the task before me, but the cause of truth and of justice—the interests of the Church in Missouri require it at my hands. It is due as well to the founders as to the Trustees of Kemper College. Whatever statements I shall make will be drawn from the records of the Board and other equally responsible sources ; consequently I fear not contradiction. It may be well to premise, that there is much in the *unwritten* history of the College, which justice requires should be exposed, but which, since the deaths of Rev. Messrs. Minard and Peake are probably not *fully* known except to the late President and one other individual—the latter, one to whose personal efforts the College owed its existence, and whose honored name it bears. Earnestly do I hope that our worthy missionary Bishop will find time amidst his arduous labors to give to the Church all facts, not matters of record, which he shall think necessary to place this whole subject in a proper light.

I assert, plainly and distinctly, that the first editorial article in the Recorder, is full of misstatements, from beginning to end. This assertion I shall endeavor to prove.

1. Alluding to the growing importance of St. Louis, the editor writes, "It must be confessed, that, until lately, appearances in that quarter have been for us any thing but flattering. One self-denying (and we may add self-supporting) missionary, has long and nobly borne the heat and burden of the day. He has for several years stood in his place without receiving a dollar of salary from any source. He has nevertheless continued to 'eat the black bread of the desert,' and wear an apostle's cloak, that he might win foundations for the truth which should endure forever." We know not from what source the editor derives his information, nor are we certain to whom he alludes as bearing "the heat and burden of the day *without receiving a dollar of salary from any source*." The Churchmen of St. Louis remember with deep gratitude and affection the names of Peake and Minard, who, amid privations and great self-denials, sacrificed their lives in the service of the Church in Missouri, but we know of no person answering the Recorder's description. I have lived here nearly six years, during which time I have never heard of such a person. The fact is, there is not, nor has there ever been any such missionary in the Diocese of Missouri. Were it true, that one of our wealthy clergymen had labored for the Church without a salary, it would be no extraordinary thing, and we see no reason why such an one should be trumpeted, *Recorded* as the "one self-denying missionary," while those who, depending entirely upon the scanty missionary stipend, have in *poverty* done the hard work of the Church, should not be thought worthy of notice. But, although we have wealthy clergymen amongst us, there is no one who "has for several years stood in his place without receiving a dollar of salary from any source."

2. Recorder. "Our readers will recollect that the Rev. Carter E. Hutchinson was a short time since the President of Kemper College. For reasons which are more easily imagined than explained to the public, those who administered the affairs of that ill-fated institution thought proper to adopt measures which were likely to impair both his standing and usefulness in that position, which he had occupied at so much sacrifice to himself. He resolved promptly to resign."

It certainly would have been more honest to have stated (if the editor or his imformant knew) what these measures were, than to have left his readers to imagine any thing and every thing bad. But the assertion is simply false. From the time Mr. Hutchinson became President, up to the time of his resignation, not a single measure of importance was adopted by the Trustees, but upon his motion or with his approbation. To show how entirely the Board conformed to his wishes, and how completely every thing relating to the internal regulations, finance, improvement, appointments, &c., &c., of the College was placed in his hands, it may be well to state a few facts. The President is, by the charter, *ex officio* a member of the Board. A few months after Mr. Hutchinson entered upon his duties as President, *on his motion*, certain "fundamental ordinances" were adopted. (See minutes, Jan. 24, 1842.) Among these are the following :—

"Art. 3. The religious instruction of the College shall be in accordance with the *Catholic faith* as held by the Protestant Episcopal Church of the United States of America.

Art. 5. The other professors (i. e. besides Theological) shall in future be nominated to the Board by the *President* of the *College*, and no professor who is not thus nominated shall be elected by the Trustees.

Art. 6. All the other officers of the College shall hereafter be appointed by the *President* thereof alone, and shall be under his exclusive direction.

Art. 7. The salaries of the President and Professors of the College shall be determined by the Trustees. All other salaries by the President of the College alone.

Art. 8. The power to prescribe and execute all laws for the government of the College, to determine what studies shall be pursued, to establish the terms of admission, the expenses of students, the sessions, examinations and commencements, and to do in general whatever may be necessary for the internal regulation of the College, shall be in future vested in the President of the same, by and with the advice and consent of the Bishop, if there be one.

Art. 9. The charge and direction of all the *College property*, together with the receipt and disbursement of the current revenues of the same shall be committed to the President thereof, who shall be required to submit to the Trustees at the annual meeting a full report of the College, and all monies received and paid out, together with the proper vouchers of the same.

Art. 10. No alteration shall be made in these fundamental ordinances, except by a vote of at least three fourths of all the members of the corporation."

These ordinances remain unchanged to this day. It is true, that in July, 1844, a committee was appointed to revise them, but it was on motion of Mr. Hutchinson, and he, together with the Rev. (now Bishop) Hawks and the Rev. Mr. Minard, constituted the committee. (Minutes, July 27, 1844.) Every other measure, whether relating to the internal affairs of the College, or to the improvements of the grounds and buildings, (the latter of which we shall prove,) was in accordance with Mr. H.'s wishes, and generally adopted on his motion, and we cannot conceive to what measures "calculated to impair his standing and usefulness" the Recorder alludes. At the time he resigned, things were apparently progressing smoothly, and his resignation was as sudden and unexpected, as it was, at the time and under the peculiar circumstances, injurious to the College.

3. I deny again, that "he occupied his position at much sacrifice to himself." Mr. Hutchinson is considered quite wealthy. His means, or a portion of them, are invested in the West, and his position enabled him to give his personal attention to his private interests. He had money loaned in Missouri, at the legal rate of interest, *ten per cent*. He had loaned several thousand dollars to the College at the rate of *six* and *ten* per cent., which, together with his salary was secured to him by a deed of trust—the only incumbrance upon the College property. His salary was *one thousand dollars* per year, and a *dwelling house*, which, with one exception, was $500 more than any other clergyman of the Church in Missouri received. On one occasion, when a part of his salary remained unpaid for about ten months, he received *interest* on this balance at six per cent. (See minutes, July 27, 1843, and his receipt, Nov. 7, 1843.) I am not finding fault with this arrangement, only the *facts* cast a little shade over the high coloring of the Recorder.

4. Recorder. "But unhappily his withdrawing affected the literary edifice pretty much as the sudden removal of its foundations might have been expected to do the material structure. It was instantly in ruins. The students went away in a body, thus proving that they had been chiefly attracted to the place by the reputation and talents of the presiding officer."

What are the facts ? During the sessions of 1843–4, the third year of Mr. Hutchinson's administration, the number of students amounted to over *eighty ;* although perhaps not more than seventy at any one time. The fall session of 1844 opened with about *forty* students. This number was increased during the fall and winter to *fifty*. We are enabled to state, upon the best authority, that the number of students was less, or at any rate, not greater in February when the President resigned, than at the opening of the fall session. And that had Mr. Hutchinson remained, the spring session would not have opened with more than *thirty-five*. The number that did remain after his resignation was about *twenty-five*. A part of this decrease from the fall of 1844 to the spring of 1845, may be accounted for upon other grounds than that supposed by the Recorder. Some left because, as they said, they had pursued their studies as far as they or their friends wished. Two were Mr. Hutchinson's own sons. Four were discharged for bad conduct. Deducting these, how many, let me ask, were attracted by the reputation and talents of the presiding officer ? How many left because he did ? How are we to account for the sad falling off of nearly one half of the number of students in the fall of 1844 from the preceding year, the presiding officer being the same individual ? What becomes of the Recorder's assertion, that "the students went away in a body ?" What inference will he draw from the *facts*, as shown by the *books of the College ?*

5. Recorder. "There is nothing, (as the writer well knows (!)) which so soon fires the generous indignation of our western youth as any appearance of artifice and machination amongst those who profess to be honorable men." I reply. There was neither the appearance nor the fact of any "artifice or machination" on the part of the Trustees, as is here basely, and without evidence, insinuated ; and I say, moreover, that that body consists of respectable laymen, as well as clergymen, who for many years have stood very high in this community ; and if he who penned this charge against individuals unknown to him, were to visit our place and repeat his assertion, he might know even better than he now does, how soon "the fires of generous indignation" may be kindled in the breasts of western men against the slanderer of some of their best and most honorable citizens.

6. Recorder. "The friends of the late President, when they found that it was on the eve of dissolution, offered, on condition that it should be placed in their hands, and a short time allowed to make an effort for that purpose, they would, if practicable, raise the funds for its relief. But not a week could be allowed for such an object. It was evidently determined that an Episcopal institution there, must be of a particular ecclesiastical complexion, or they did not wish it to exist."

Now what are the facts ? There was no controversy between the Board and the President. Certainly none respecting doctrinal difference of opinion. The general principles upon which the religious instruction was based, had been recognized by the Board upon the motion of Mr. Hutchinson.* Everything else relating thereto, as well as the number and kind of religious services, was left to his discretion. These questions had no connection with the action of the Trustees. That was the result of necessity. The debt of the College was about $17,000 which was constantly accumulating. Knowing by the report of their committee (Feb. 19, 1845,) that the College expenditures always exceeded its revenue, and that, notwithstanding the liberal offer of the Professors and tutors to continue their services *without salaries*,† to the end of the session, its expenses continued to be greater than the income, the Trustees, to save expense, resolved to close the doors and refund advance payments.

An execution on a judgment for $2000, was soon after issued, and the property advertized for sale. Finding, after zealous efforts, that there was no hope of saving the property, that it must be sold unless the execution was stayed by the payment of the $2000 ; and that even if they could pay this sum, it might only be putting off the evil day, and sinking so much more money, the Trustees endeavored to effect a sale for a sum sufficient to pay *all* the College debts and save the library, and perhaps a little surplus. It is fully believed they would have succeeded in this, had not the clamors of the late President's friends prevented it. On the eve of the sale, under execution, a committee of those friends proposed on certain *conditions* to "*use their efforts* to meet the debts of the institution." They did not offer to stay the execution, and if they had done so, still the balance of $15,000 would have remained and the success of their efforts was very uncertain. Besides, the *conditions* annexed to the proposition were such, that for reasons, some of which are obvious, and others the reader will discover, the Board would never consent to them, viz. : that certain objectionable Trustees should retire from the Board, "the *vacancies to be filled in accordance with Mr. Hutchinson's wishes*. The *prominent idea* of the committee being, so far as Mr. Hutchinson is to be affected, that as the President and chief creditor of the College, such final arrangement shall be made as shall place *the control of the same in his hands*, and that so far as practicable such a Board of Trustees shall be *secured to him* as may be likely to unite and co-operate with him." (Minutes, Oct. 20, 1845.) In other words, Mr. H. was to be re-instated as President, the College given up to him, and the Trustees to be *his creatures*—not he the officer of the Board. This proposition, the Board promptly, and as I shall show wisely, rejected. Nevertheless, not giving up all hope of a compromise, a committee was appointed authorized to obtain subscriptions, loans, and donations to pay the debt, and to confer with the aforesaid "friends," and if possible to secure their co-operation. Some of the majority of the Board showed their sincerity by liberal subscriptions amounting to about or over $2,000, but all efforts for a compromise failed, and at the next meeting the "proposition" was withdrawn. (Minutes, Oct. 22, 1845.) The property of the College was a few days afterwards sold under execution for $1200, subject to Mr. Hutchinson's deed of trust. It was afterwards purchased by the County Court, they paying Mr. H. in full, leaving only the personal effects to satisfy the remaining debts, and which being sold, leave the Board still in debt several thousand dollars.

That the *friends* of the late President desired the College to be "of a particular ecclesiastical complexion" may be true, but only, I apprehend, as an *afterthought*. If true under any circumstances, then, to them only, and not the Board, must the Recorder's censure apply. If the College could not take the form they wished, "they did not wish to see it exist at all." If refusal of one party to co-operate with the other fixes responsibility, upon them, and not upon the Board, rests the responsibility of the loss of the College ; and because they prevented a sale which would have paid all demands against it, they are morally responsible for the existing debts of the College.

7. Recorder. "It is a burning shame, that some twenty or twenty-five thousand dollars contributed mainly by the Ascension and St. George's, New York, were *sacrificed*, rather than allow the College which had been established there, to take the form which all concerned well knew its donors would have been most likely to prefer." How false this assertion is, will appear from the above facts, and I have only to add, that these funds were obtained by the efforts of Bishop Kemper, and confided to his discretion ; and further, that a great part of the balance of money obtained from the same sources for a Theological Professorship, not involved in the fate of the College, were, after the sale, placed, not in the hands of Mr. Hutchinson or his friends, but in those of Bishop Hawks, to be used for educational purposes in Missouri.

8. Recorder. "A Board of Trustees, under the influence of considerations which we forbear to scrutinize, allow a handsome endowment, given mainly by Evangelical Episcopalians in New York, to be squandered in ways, of which no satisfactory account has yet been given to the public, *nor ever will be*." Hitherto the Trustees have kept silence, but for the sake of peace, and not from a wish to conceal the facts. For one I blame them for this, and as one am willing to bear my share of the blame. There are times when forbearance becomes inexpedient, if not criminal. The Church (not the public) should have been informed at once of all the causes that led to the loss of College. The Trustees have become aware of their error, and will probably soon publish the elaborate report of their committee. In the mean time I will state briefly a few facts which may help my readers in ascertaining, *who is responsible for the loss of Kemper College.*

The College debt, Jan. 1. 1842, two months after Mr. Hutchinson assumed the Presidency, was	$9264 68
On the first of March, 1845, two weeks after his resignation	17542 99
	$8278 31
To this difference must be added donations to the College between these dates	$1746 02
And we have the amount sunk during Mr. H.'s administration of three years, and two months.	$10024 33
This increase of debt arose from three sources.	
Interest on the old debt	$1910 62
Excess of current expenses over current revenue	3921 08
Permanent improvements	4192 63
	$10024 33

This increase of interest was of course unavoidable. It is claimed that a part of the excess of current expenditure was necessary for the purchase of furniture, &c., for the increased number of students. It is just to state that there remained of debts for tuition, accruing during Mr. H.'s administration, and unpaid on the 1st of March, 1845, $2433 39. It is also just to add, that on the 15th of Nov. 1842, *on the motion of the Rev. Mr. Hutchinson*, the Trustees "directed the President to return to parents and guardians, at the end of thirty days from the beginning of the session, such pupils as had not complied with the terms (viz : payment in advance,) unless the President himself shall in any case *choose to assume the responsibility* and *account personally to the Board* for the amount thus assumed." (Minutes of that date.) The Board, however, never enforced the resolution. We come now to "permanent improvements."

When Mr. Hutchinson assumed the Presidency the west wing of the College building was unfinished. On the 26th of July, 1842, the Board

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* See Art. 3. Fundamental ordinances.

† Real instances of sacrifice and self-denial.

"Resolved, that in view of the necessity of having more ample accommodation for students, the *President of the College* be requested to use every possible exertion, *consistent with the means of the corporation*, to have the west wing of the College buildings completed during the present vacation." (Minutes of that date.)

In the minutes of the 29th of July, 1843, I find the following: "Judge Wash upon *the President's communication* respecting the improvement of the College building and grounds, reported 'that the whole subject be confided to the *President of the College with full power in his discretion to apply such means as he may be able to command from time to time*, toward the projected improvement. The report was accepted, and the above adopted as a resolution." These resolutions merely confided the making of these improvements to the *discretion* of the President,* not absolutely, but as *he could command the means*. They did not authorize him to borrow money or contract debts; yet *he did both*. In the minutes of Nov. 26, 1842. I find that "the President of the College who was authorized to finish the west wing reported, that the basement had been completed and that to effect which, he had borrowed of Bishop Kemper $426 36, at the rate of six per cent. per annum." It does not appear that this loan was authorized by the Board, but upon this report, it was "*Resolved*, That the debt be acknowledged with interest." This is one of the existing debts against the College. Another debt contracted was to John Henon, for work on the west wing, and which was not paid until more than eighteen months afterwards, when the interest alone amounted to $23 50, (see report and letter of Mr. Hutchinson and Henon's receipt Feb. 3, 1845.) Moreover, on the 20th January, 1844,† the President of the College set forth the necessites of the College, "arising from the withdrawal of the current revenue to pay old debts *and to finish the west wing*," and stated that it would be necessary to have $3000 to carry the College through the collegiate year. Whereupon, the Board authorized a loan to this amount. It was obtained of Rev. Mr. Hutchinson, at the rate of *ten* per cent. interest, and secured to him by his deed of trust on the property, (minutes of that date.)

It may be well to know from the report of the final committee on the finances of the College, what some of the improvements made under the second resolution were.

"Expense of pavement - - - -	$120 87
Making a well - - - -	356 00
For finishing the west wing and other building purposes, from Jan. 1842 to July 1843 - - - - - -	1387 95
From last date to march, 1845, *excluding* the third story of the College, (particulars not given) - - -	1086 69
Expended in *improving the grounds* -	339 00

Now if it be said that these improvements were *necessary*, then neither can the Board or the President be justly accused of *squandering* the endowment. If *unnecessary*, then, though it may be true, that the Trustees "*allowed* a handsome endowment to be squandered," yet since we have given a "satisfactory account of the way in which it was done," the "considerations" which influenced them are open to scrutiny, and they appear to be, too much confidence in one individual in committing to his entire control and discretion the funds of the College, and the improvements of property upon which he held a *deed of trust*. The charge is not mine; I am only vindicating the Trustees. So far as they are concerned, unless they are responsible for what they did not prevent, it is proved false.

In the above, mention is made of raising the third story. Some facts connected with this, the last and *only other permanent improvement* authorized by the Board during the Mr. Hutchinson's administration may as well be stated. At a meeting of the Trustees, July 27, 1844, the President set forth the necessity of and urged this improvement: on *his motion*, a committee was appointed (consisting of himself and Mr. Tracy) "to procure an estimate of the expense of raising the centre building to three stories," (minutes of that date.) Aug. 6. The Committee reported a proposal, but "the Board not feeling warranted to make said improvements to the full extent proposed, *for want of funds*, referred the subject back to the Committee to obtain proposals for making the third story and laying the floor only. Aug. 7. When but *five* trustees (just a quorum) were present, one of whom was Mr. H., a committee was appointed to make the improvement, authorized to apply towards the payment of the same the assets of the College so far as they could be made available, and to borrow money, if necessary, on the credit of the College for the balance required, they to be limited in expenditures to the amount of $800, exclusive of painting and glazing.‡ The President was appointed and acted on this committee until he left to attend the General Convention. Previous to his leaving, a contract was made and the work commenced. But not a month had elapsed, when Mr. H. wrote to one of the Committee in the city, that "ready funds were wanted" and that "the most prompt and decisive measures were necessary to obtain a loan to meet the emergency." He writes further, "a note at ninety days signed by the Vice-President, and the other members of the Committee would be endorsed by me, *to be paid out of the first collections*," (letters to the Secretary, Aug. 30, 1844.) The note was accordingly made, signed by J. Spalding, Esq., (V. P.) endorsed by the Committee, and the money obtained. When it fell due it was paid by the drawer, Mr. S., and although collections to a large amount were subsequently made, it still constitutes a part of the debt now owing by the College to him.

Moreover, on the visit of Bishop Hawks to the East, at the time of his consecration, he secured some donations to the College, which on his return were subject to his draft. At a meeting of the Board, Dec. 12, 1844, *Mr. Hutchinson being present* the Bishop was requested to appropriate this money towards the payment of *dues for erecting the third story*. He placed these funds in the hands of Mr. Hutchinson in the presence of Mr. Tracy stating the object to which the board wished them to be applied. A portion of them were applied to the payment of a *note* bearing interest at 6 per cent. signed by the Rev. E. C. Hutchinson, in favor of John Henon, carpenter, for work done on the west wing more than eighteen months before. Dissatisfaction having been expressed by some of the Trustees, a letter was written by Mr. H. to the Board which I shall give in full. But that the reader may see the whole transaction at a glance, the evidences are placed in parallel columns.

Dec. 12, 1844. "On motion of the Rev. Mr. Minard, *Resolved*, That the Bishop be requested to appropriate any money donated to the college, and at his command for the payment of dues for erecting the third story of the centre building, and that the amount so appropriated be refunded when the circumstances of the college permit, if required." "I gave this money to Mr. Hutchinson in the presence of Mr. Tracy, reminding him of the resolution of the Board, requesting its appropriation to the payment of dues for erecting the third story." Bishop Hawk's statement made to the Board, Feb. 24, 1845.	(Mr. H.'s cash account.) "1845, Jan. 29. Gen. expense acc't. recd. of Bp. Hawk's on acc't. of advances to building committee, $240 66" Feb. 3, To gen. exp. rec'd. from Bp. Hawks, draft $250 less 1-2 per cent, $1 25 $248 75" "1845, Feb. 3, (same date as latter) paid Jno. Henon," $259 19 (General expense account, & Mr. H.'s report, also John Henon's receipt of that date, for work done on west wing and interest, $259 19.) N.B.—This, as above stated, was secured to Mr. Henon by a personal note of Mr. Hutchinson.

(Mr. Hutchinson's letter.)

"To the Board of Trustees of Kemper College:—

"*Gent.*—Circumstances have led me to fear that my last appropriation of monies received for the benefit of the College, though passed by the Board, is not placed in such an attitude of entire satisfaction to all, as to preclude it from being used to my possible disadvantage. If my apprehension is well founded, allow me respectfully to request a review of this matter. *When I received these funds my inquiries sought in vain after special instruction as to their application*; and supposing myself honestly free to use my best discretion, I considered the jurst claim of a carpenter, who labored on the college buildings more than eighteen months ago, as entitled to preference over debts of later date. But if in this, the Board on any portion thereof, think that I was mistaken, it will give me pleasure to correct such error by placing the amount in the college treasury for re-appropriation, having only to regret that the funds in question ever passed through my hands.

I remain very respectfully,
Your obd't. servant,
E. Carter Hutchinson.

St. Louis, Feb. 26, 1845."

I make no comment on the transactions which probably would never have come to light had not the article in the Recorder made it necessary in vindication of the Trustees. We are thrown upon the defensive, and are obliged to state *facts* to rebut charges made without the shadow of evidence. Perhaps they may help churchmen who are invited to make donations to another institution under the auspices of the same President, in deciding whether to give or withhold their means.

If it still be asked, how the Board could authorize the last improvement however strongly urged by the President, when the College was already so deeply in debt, the only apology to be offered is, that they were probably ignorant of the real state of the college finances. It was, and is still represented, that the current revenue fully met the current expenses,* and that the financial affairs were in a flourishing condition. It was doubtless upon these representations that the Standing Committee of the Diocese made the glowing report on the state of the college, which may be found in the appendix to the proceedings of the last General Convention.

The reader may now be able to judge for himself who is responsible for the loss of Kemper College. Whatever responsibility rests upon the Trustees, rests equally upon the late President as one of their number. But as a Board, in putting everything into his hands, they shifted the chief responsibility from themselves upon him. Under his management the debts increased to such an amount as to render relief out of the question. The property was sold under execution, and while the Board is still left largely in debt, Mr. Hutchinson has not lost a single farthing.

I have now done *for the present* with the financial affairs of the college, and I think it is proved, that the article in the Recorder abounds with misstatements, and that the Trustees stand vindicated from all its false charges.

I will now notice as briefly as possible the new project which is under the control of the same President, and which Eastern churchmen are invited to endow, "The O'Fallen University." It is said that it is to be an Evangelical (*par excellence*) Episcopal institution, and the design is virtually avowed by the Recorder of making it the lever to overthrow the influence of the Bishop, and other clergy here, for promoting the schismatic spirit which has recently sprung up amongst us, and widening the breach of that harmony and brotherly love which has, until lately, prevailed in the diocese of Missouri.

Perhaps those who are invited to give to this institution will thank me for a few facts to help them to a decision. Judging from these, some who look upon every thing which is "Catholic" as semi-popery, may fear that the "O'Fallen University" will be a *Catholic* institution. Finding that by the "Fundamental ordinances" of Kemper College (Article 3d,) as proposed by the Rev. Mr. Hutchinson, that its religious instruction was intended to be "in accordance with the Catholic faith," and in the supposition that Mr. Hutchinson, as a consistent man and holding Catholic principles would not be concerned with an institution based upon any other principles, they may withhold their contributions.

Their fears may not be diminished when I tell them, that when the Rev. H. Caswall was appointed Professor of Theology in Kemper College, the Rev. Mr. H. introduced into the Board a resolution requesting him to proceed to Great Britain to solicit funds, &c. for the college, with this preamble: "Whereas, in the present condition of the funds and resources of Kemper College, it is manifest, that the utmost exertions of its friends are necessary to secure its permanent usefulness, and whereas, it is believed by the Board of Trustees, that an institution founded not only to promote education in general on the Christian and *Catholic principles* of the Protestant Episcopal Church, but to raise up and qualify in particular, a pious, learned, and apostolic ministry for the Western States of the American Union, must commend itself to the attention and liberality of the friends of the Church abroad, as well as in this country, therefore Resolved, &c.," (minutes Jan. 19, 1842.)

Nor will it help the matter to add, that on the 26th Nov., 1842, Mr. Huthinson introduced another resolution requesting Professor Caswall to remain in Europe as agent of the Board, with this preamble: "Whereas, in the opinion of this Board, the College is not yet sufficiently established and advanced to require the distinct and peculiar services of the Professor of Theology, there being at present no Theological class; Whereas, it is believed by the Board, that the present condition of the institution, and its prospects of future usefulness do more than ever commend it to the prayers, sympathies, and Christian liberality of the *Reformed Catholic Church* throughout the world, therefore Resolved, &c.," (minutes of that date.)

Now we have no objection to "Catholic principles" or to the "Reformed Catholic Church," but the use of such terms serve in the minds of some, to indicate the tone of one's Theology. Facts in abundance might be given to show, that the *avowed* views of Mr. Hutchinson, as long as he was President of Kemper College, were of the stamp indicated, and I would like to know how the Recorder reconciles such facts with its statement, that "it was evidently determined that an Episcopal institution there, must be of a particular Ecclesiastical complexion or they did not wish it to exist at all," or with its nonsensical allusion to "amphibious and ambidexterous theology"—an allusion which can convey no other meaning than the most charitable insinuation, that the Trustees of Kemper College are a set of double-dealers and jugglers in theology!

But I assure the reader that he need entertain no fears of the kind supposed. The "O'Fallen University" is not to be a Catholic institution; what it is to be, let others judge from the following facts:—Churchmen will naturally suppose, that if it is an Episcopal College, it must be under Episcopal supervision, or at least have Episcopal sanction. But the fact is, it was commenced and has thus far progressed *without any consultation whatever with the Bishop*.

The donor of the property, Col. O'Fallen, is a very wealthy, highly respectable and liberal citizen; one whose benevolence extends to most denominations of Christians, and other charitable and useful objects. With the exception of the President and the Rev. Mr. Honell, the other seven trustees are laymen. Of these one only is a communicant of the Church; one is a communicant and trustee of the 2nd Presbyterian Society, and one is a prominent and very worthy Methodist! The charter recognizes no distinctive religious instruction, only it requires, that funds if donated for a specific purpose shall be appropriated to the object specified by the donor—and so does the charter of Kemper College. In one respect the former differs from the latter. It prevents the Trustees from incurring debts that will encumber or alienate the real estate, or impair the permanent funds of the institution, "nor any debt beyond its resources and means of payment." The effect may be to prevent the Trustees from borrowing money, the further consequences of which might be, the College could not go on, since it is found that with all the financial abilities and high reputation of its President, the *current expenses* of Kemper College under his management exceeded its *current revenue* nearly $4000, in a little more than *three years*.

I have now done for the present, only assuring the reader that more facts are in store for future use, if found necessary. In closing however, let me remind him, that what is here stated is upon *documentary evidence*, the authorities being given. And should any one attempt to overthrow these statements or evade their force, he will see abundant reason for demanding *the same kind of evidence* before he allows the impression they may have made upon his mind to be shaken.

W. Griswold.
Secretary of the Board of Trustees of Kemper College.

St. Louis, Feb. 1847.

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* This course was taken, probably, because Mr. H. as Treasurer of the College, was best acquainted with its resources [illegible]. (Art. 9, Fundamental Ordinances.)

† At this meeting the Rev. Messrs. Hawks and Griswold, took their first seats as Trustees, having been elected at the previous meeting, and the writer is able to state subsequent facts from his own recollection as well as from the records, reports, &c.

* How truly may be seen by referring to the extract from the report of the financial committee under May 8th head.

‡ At this meeting Rev. Mr. Hawks, as chairman, had no vote. The Secretary declined voting, not willing to run the college any deeper in debt, nor wishing to oppose any necessary improvement. The motion was carried by the votes of Rev. Mr. Hutchinson, Mr. Tracy and Dr. Hoffman.

For the Churchman

Rev. and Dear Sir.—It is uncongenial with my taste and habits of mind to appear before the public, especially when I am required to disprove the statements of one invested with the solemn responsibilities of the ministerial office, and whom I, as a son of the church, would have wished to regard as my spiritual guide; but the fact, well known to a large circle of friends, that I have exerted an active influence in promoting the prosperity of the church from its commencement—have been a sincere friend to its Rector, personally and officially—and a sacred regard to truth—constrain me to waive all other considerations, and to give a *correct* "statement of facts" connected with the church of St. Jude; and further than this I have no wish to go.

Rev. Mr. Shimeall, p. 19th of his Statement, makes the *number* of *Attendants* from 3 to 400.	The *true statement* of the number of Attendants is at most 150. 18 months ago the average attendance was from 3 to 400.
Communicants about eighty.	The number of Communicants was never over 45—the present number is about 28.
The cost of the church less than $3000, and its debt $1,200.	The cost of the church is nearer $5000, and its debt is about $1,700.

The Rev. Mr. Shimeall had the management of the building, and never reported to any Committee, or gave any statements, or vouchers, or receipts as to the amount expended towards the erection of the edifice, although repeatedly requested by the vestry to do so. He once stated he had receipts for payments amounting to $3,400, and that was before the mortgage was given, which would make the debt nearer $5000 when the $1,200 were borrowed. Mr. Shimeall stated that this was all the church owed, but it was found on examination that the amount of indebtedness was *above $500 more*. The church mortgage for $1,200 expires next June. The present debt is about $1,700. Eighteen months ago the yearly subscription amounted to about $500—during the present year they amount to about $125.

The two wardens and four vestrymen disapprove of Mr. Shimeall's publication of the statement of facts, so far as the actual condition of St. Jude's church alone is concerned, and are ready to sustain the position that his rash and injudicious conduct has driven many excellent families from the church. Their names are the following, and they are hereby referred to for the correctness of the statement made by the undersigned, to which they have fully assented.

Vestrymen—T. G. Girvan, U. Bond, A. Sherman, F. Leland, and George A. Rogers, Senior Warden.

These gentlemen who, with myself, are six in number, form a majority of the vestry.

A word in regard to the memorial to the Legislature against Trinity Church.

It was spread out on the table of the Rector, New Year's day, for his visitors to sign when they made their calls. It was signed by myself from his representations, and without giving it a perusal. As soon as I understood the purport of it, I regretted having signed it, and upon serious reflection, and without the advice of a single individual, I signed the counter memorial the present year.

Says the Rev. Mr. Shimeall in your last—"*Who* is your informant? Can he be the same with the individual who, though for some three years connected with, and professedly friendly to, the minister and parish of St. Jude's, has nevertheless been engaged for months, if not for *years*, in secretly promoting its overthrow."

The statement is untrue every way. And had it not been made so unqualifiedly and fully, never would I have stated—what I do with extreme reluctance—that for nearly three years have I been laboring to build up the church by every means in my power. Towards Mr. Shimeall and his family I have manifested, by repeated acts of kindness, my interest and sympathy in his behalf; and by word and deed, in season and out of season, as many will testify, tried to do all I could for him personally and officially, so much so as to be made the subject of remark. And yet I am "the individual who has nevertheless been engaged for months, if not for years, in *secretly promoting* the *overthrow*" of the church. I challenge him to prove from a single person when and where, in a single instance, I have tried to injure his character and prospects by word or deed.

The fact is, the present difficulty with him has originated since the publication of his "Statement of the facts," of which I have disapproved as uncalled for by the circumstances of the case, as not only a gross exaggeration, but untrue in the most important details; and I had the right and privilege so to do as an officer of the church, and as one long identified with its interests. Last June I concluded to leave the church as quietly and unobtrusively as possible, and hereafter to have no active participation in its concerns. A word would never have fallen from my lips, nor would my pen have been raised to write a single line, if Mr. Shimeall had presented a *correct* statement of facts; or, in other words, if the present pamphlet had not been issued. But when he has tried to injure one who has been his well-wisher and friend in his hour of need, because within six weeks he *objected* to the publication of his pamphlet—injurious in its consequences, and false in details—a sense of justice to myself, well known as having been long connected with the church—and if I may be forgiven, an indignant sense of kindness unrequited but by injurious remarks—have led me to give publicity to this communication.

Now, I respectfully submit to the Christian community whether it is not clearly proved that Rev. Mr. Shimeall's statement of *the statistics of the parish, and the actual condition of its financial affairs*, does not correspond with the facts of the case, and moreover, "that the publication of the pamphlet is strongly disapproved of by a majority of the Vestrymen of St. Jude's?"

Two members of the vestry, whose names have not been mentioned in this communication, have also declared Mr. Shimeall's statement, so far as the church is concerned, to be untrue; but still continue to uphold him in his present course on account of his opposition to the Corporation of Trinity Church. These gentlemen are hereby called upon to deny this fact if they can.

The title of Mr. Shimeall's pamphlet is—"A Brief Statement of Facts as connected with an application by the Rector, Wardens, Vestry, and Parishioners of St. Jude's Church, to the Corporation of Trinity Church, and published by request of the parishioners." To this last clause let me call attention—"*Published by request of the parishioners!*" No notice was given publicly of the meeting. There were *nine* persons present, and the Rector stated that the object of the meeting was to renew application for aid to Trinity church. A resolution to this effect having been passed, Mr. Shimeall brought forward *at the same meeting* the "Statement" above alluded to, and stated, I think, that it had been prepared six months or a year ago, and had been submitted to a committee, who had advised him to publish it. I objected to any action on this subject until we had heard the final result from Trinity Church. The Rector remarked that he anticipated no aid—that it was difficult to get *so many* present at a meeting—and that he must insist upon immediate action. Under these circumstances, the "Statement" was adopted—myself voting against it. And so the number of the *parishioners* who acted on this subject was—*eight!*

The Lay Delegate from St. Jude's church, who has lately been enlightening the public through the Protestant Churchman, (and whose lucubrations are now published in a pamphlet,) cannot have a very extensive information respecting the condition of St. Jude's church—it being a matter of common remark that he has been within its walls *but once*, and that was when a Bishop from another Diocese preached.

THOMAS DUNN,
Junior Warden of St. Jude's Church.

For the Churchman.

"Bishop Otey called the Rev. Amos Cleaver to the chair and the following resolution was offered and unanimously adopted, viz.—

"*Resolved*, That that portion of the Right Rev. Bp. Otey's Address to the Diocesan Convention of 1845, which declares that the final action of the House of Clerical and Lay Deputies of the General Convention of 1844 upon the testimonials of the Rev. F. L. Hawks, D. D. in declining to decide definitively upon said testimonials, and instead thereof sending them back to the Convention of the Diocese, was an evasion of responsibility fairly imposed upon them, and objectionable, because the Constitution and Canons do not provide for any such course of proceeding, and because, especially, such course of action is calculated to embarrass and dishearten a weak and infant diocese, meets the full concurrence and approbation of this Convention' aud is hereby sanctioned and endorsed by it."

Mr. Editor,—I have cut the above from a late paper. It refers to the recent Convention of the diocese of Mississippi, and presents quite a novelty in the history of the American Church, I believe without precedent; namely, a censure by a diocesan convention of one of the Houses of the General Convention. If this is to operate as a precedent, our peace is doomed to be most seriously disturbed indeed, It very naturally becomes a subject of grave and serious thought. I can conceive of but three views of the case to which it alludes, that would probably have given rise to it.

First: the Convention may have been governed by the opinion that the House of clerical and Lay Deputies should have investigated the charges against the religious and moral character of Dr. Hawks and come to a decision on the merits of his case as thus presented to them.—I have too much respect, however for the members of that Convention, to suppose that they were governed by this view. There is among them too much good sense for them not to see that this would be *the trial* of Dr. Hawks; and too accurate a knowledge of our ecclesiastical constitution and canons, for them not to know that neither the General Convention nor either of its Houses, has the right to try a presbyter.—For any of them to attempt it, would be in a high degree illegal and disorderly; to say nothing of its encroachments on personal and diocesan rights, which certain signs of the times require should be very jealously looked after. Had one half the charges brought against the doctor been proved, he would clearly have deserved to be made the subject of ecclesiastical discipline; and this the House of Deputies was totally incompetent to administer. In this event, the House would have incurred the fearful responsibility of returning a convicted presbyter upon the Church, without the power of inflicting penalty, except his exclusion from the Episcopate; although their act would also brand him as unworthy of the priesthood; while, on the other hand, he would be liable to trial by the Mississippi ecclesiastical authority, the only authority entitled to try him, under the disadvantage of the weight of prejudice against him occasioned by this previous conviction.

I will not suppose that a body of sensible and christian-minded, and church-minded men, would think such the proper course.

But, secondly, could the Mississippi convention have supposed it the duty of the House of Deputies "to decide definitely upon" the case, in *disregard* of the charges brought against the Bishop elect; overruling them as trifling or irrelevant! Surely not. They prize too highly the purity and reputation of the Church.

It remains then, thirdly, that the Mississippi censure of the House of Clerical and Lay Deputies in General Convention, must have been directed against the kindness of that House in refraining (in as much as they could not try the case) from expressing any sentiment on its merits, and allowing the accused, uninjured by any such expression, to clear himself by demanding a regular cannonical trial; instead of negativing a resolution to recommend him for consecration, and thus sending him into the world branded as morally unfit for the office of a Bishop.

It might be injustice to Dr. Hawks to express approbation of this view. It might be injustice to the Convention to censure it. A regular trial would appear to be the only thing that can set the matter fairly before the Church; and certainly our whole Church has an interest in it, because of the high-handed censure of a branch of its supreme council to which the case has given rise.

Law and Order.

To the Editor of the Churchman.

The Maryland Trial.—Moral and Political writers, in treating of rights, sometimes make a distinction of them into perfect and imperfect—meaning by the latter, such rights as can be enforced only by moral considerations—they are imperfect not "in foro conscientiæ" but in the Tribunals of the Land, inasmuch as they cannot be made the subject of civil legislation. Thus to mention the examples given by Paley "a poor neighbor has a right to relief, yet if it be refused him, he must not extort it. A Benefactor has a right to returns of gratitude from the person he has obliged; Yet if he meet with none, he must acquiesce—Children have a right to affection and education from their parents, and parents on their part to duty and reverence from their children; yet if these rights be on either side withholden, there is no compulsion by which they can be enforced.

Now it seems to me that the right of a Bishop in such a case as that now pending in Maryland, is one of these *imperfect* rights—Towards his Presbyters the Bishop is in the same position as that of a Father towards sons who have grown up and have houses of their own—He has a Paternal right to go to their Churches and perform such services there as he thinks proper, and they as dutiful sons should never think of denying that right, but if they *do* deny it and refuse his admission, I see not that he has any redress, but to make complaint of the unfilial conduct to the Brethren—Just as a Father could not help himself if his sons were to shut their doors against him. He and the world too would cry shame at their unnatural behavior, and this is the only punishment by which they could be reclaimed to a sense of their duty. There is no Court at which they could be brought to trial. L.

P. S. In the above I have not contemplated cases in which the Bishop has right by *Canon* to visit his Churches.

For the Churchman.

Mr. Editor,—The following letter was received in answer to one written by myself to the Rev. James L. Breck, informing him that I had placed to his credit, in the hands of Thos. N. Stanford, Esq., Treasurer, the sum of thirty dollars; the same having been contributed by Zion Church Sunday School towards the support of our missionary establishment at Nashotah Lakes, Wisconsin Territory.

The letter seems to me to contain information which should not be confined to the teachers and scholars of my Sunday School—information which, wherever it is received, must incline generous and benevolent hearts to aid a holy enterprise thus far sustained mainly by the self-denying exertions of those who are principally concerned in it.

Mr. Breck, you will perceive, allows his letter "to be disposed of as I may see proper." I therefore solicit of you the favor of giving it publicity through your columns.

Very truly yours, R. C.
New York, March 1, 1847.

Nashotah Lakes, W. T., Feb. 3, 1847.

Rev. and Dear Brother,—Your very friendly and highly esteemed favor of the 14th ultimo, came to hand by the last week's mail, and in accordance with your request, as well as my own inclination, I proceed to answer it for *the children's sakes*, who have so generously contributed to this mission and brotherhood. Please inform the children of my acknowledgment enclosed in this letter to yourself, sir, to be disposed of as you see proper: and assure them that this kindness will not be forgotten by us, and that our prayer is for "*young*" as well as "old."

The following occurs in our "*Office of Devotion*," used by the *Brethren officially assembled* on every Saturday at 12 o'clock, *noon*:—

"Let us pray God, who grants the prayers of His servants one for another, to remember for good all those whom we should remember in our prayers; those who have ministered to us of their labor, their wealth, their good countenance, their prayers, whether *young or old*, male or female, clergy or laity; whether known to us or unknown: all who have a claim on us from benefits conferred in aiding us to establish this House to the glory of God's great Name. O Merciful God, make them a plentiful recompense for the good they have conveyed to us. Pour out upon all Thy rich pity, to all performing their requests for salvation. And since we cannot make mention of each of them, through ignorance, forgetfulness, or number of names, remember Thou them, O God, who knowest the station and appellation of each and every degree of their several necessity; Continue to us this good will, and in the multitude of Thy pity remember them and us, through Jesus Christ our Lord. *Amen.*"

Inform the children, if you please, that our mission at first embraced a section of country measuring fifty to sixty miles in diameter. Upon this we had nearly twenty stations at which we celebrated Divine Service, so often as we could, sometimes in the log-houses and sometimes the rude log school houses. *Eight* of these stations have become Parishes under the fostering care of this mission.

I will proceed to give some account of them, which I hope will be interesting to the children, and afford them some satisfaction in knowing that their *bread* cast upon the waters may be found in due season.

"St. Matthias Parish," at Prairie Village, 12 miles distant, has, with our consent and request, passed into the spiritual charge of Rev. S. K. Miller. There were two Sunday Schools of the Church belonging to this Parish, one in the village, and another four miles in the forests, which were dense woods, where to appearances only the savage could live.

"St. John's in the Wilderness" is a second Parish of this mission, 30 miles distant, directly south of us. This is to pass into the charge of one of the Deacons, expected, through Divine permission, to be ordained on Ember Sunday in Lent ensuing; six of our candidates are to be presented for Holy Orders at that time. We have never had a Sunday School in the aforementioned Parish, but have catechised the children of the Church from house to house. It was here that I had the happiness on Christmas, five years since, to baptize a father and nine children. The mother was already in the Church, and a devout communicant, as were also the grandfather (who had been confirmed by Bishop Seabury) and the grandmother, both of whom are yet alive. The above father is now Senior Warden of another Parish, to be named below, to which he removed; and one of their sons, whom I baptized, has been with us four years, preparing for the ministry. He is one of the most promising of our brotherhood.

"St. Alban's" is a third Parish in this mission, 12 miles distant. It is still under our charge, but, in like manner with the aforementioned one, it is to pass into the immediate care of another of those who are to be shortly ordained. This candidate has been lay-reading to these people for more than two years, walking to and fro *every week*, with a very few exceptions. There are about thirty communicants connected with this Parish. The Sunday School is in a very flourishing condition. The Christian women of this Parish have aided us much by their industry with the needle. These people are plain English farmers. They have built themselves a neat church. No appeals have been made abroad, and having built within their means, they have no debt to contend with. They did much of the work themselves—the boys of the Parish at night would hold the candle, whilst the sturdy settlers would drive the nails. This was actually done in the case of two churches built upon this mission. The people were too poor to work in the day time as much as would be necessary, they therefore labored on their farms through the day, and went to work upon the church in the evening.

The Scandinavian Parish is composed of Swedes and Norwegians, and is within three miles of us. This has been under the spiritual charge of Rev. Gustaf Unonius for about two years, the first candidate ordained out of our number, and is himself a Swede by education, but born in Finland. But notwithstanding this separation from us, the children are yet taught by one of our students, who is a Dane. This young man received his classical education in Copenhagen, and came to America about two years since. These people are still worshippers in their own tongue. I officiated amongst them for about two years by means of an interpreter, who is now their pastor. He was educated for the Bar in Sweden, but never practised. It is a pleasing circumstance that he is supported by the worthy Swede descendants belonging to "Gloria Dei" Church in Philadelphia. He has charge of another Parish amongst those people, about ten miles distant, which we also organized by name, St. Olof. It is the patron saint of Norway, and almost every third one of these plain Norwegian peasants settled hereabouts bears this name. Know then, sir, how acceptable such a title was to them all when it was proposed by Mr. Unonius, then their interpreter. The Swedish Norwegians are very particular about having their children catechised previous to confirmation. They will send them once a week for a long period before this ordinance is to be administered, to their clergyman's house, even though it should be a walk of several miles. In this we see some of the fruits of good training. The Americans must go after the children to their houses, but the Swedish parsons remain at home.

I have known a Swede to send his child fifty miles from home, to abide near the clergyman, to enjoy the opportunity of receiving religious instruction. A Norwegian, on his way to this Territory, left his son in Rochester, N. Y., but afterwards became so anxious about his religious training in the Church, that he went all the distance from the mission to that city to bring him to us to prepare for confirmation. He undertook this journey for this sole purpose, although poor himself, and he brought the boy back with him, although doing well in temporal things. These are facts scarcely to be credited by Churchmen in these days, but I have preached through an interpreter in this man's house.

Zion Church is the sixth Parish organized on this mission, and is in charge of Rev. Wm. Adams, a clerical associate on this mission; it is situated in and about a thriving village, by name Oconomewoc, five miles distant from our House.

St. George's is a second English Parish, just formed, 12 miles distant.

St. Sylvanus is not quite a year old, having been organized in our humble chapel at these lakes. The Sunday School numbers about 35 children, which, in a wild western land like this, is as many as could be expected would be able to assemble.

There were very few inhabitants in these parts when we first located here, and even now we are in the midst of the oak-openings, or the wild Parks of the West. Some of our Sunday school children live at the distance of three and four miles, and one eight miles. None of these were of the Church, until the last summer, when I baptized them.

I shall always be happy to give yourself, dear brother, all the information you desire concerning our labors in the Lord's vineyard, and if I have at this time written too much pardon me; and if I have not written to the point, in respect to little children, tell me of it in your next favor, for I shall always be happy to hear from you.

Again desiring you to thank the children and teachers of Zion Church under your charge for their alms, to be applied in the furtherance of this mission and Brotherhood, I remain your affectionate brother in Christ,

James Lloyd Breck.

Rev. Richard Cox,
Rector of Zion Church, N. Y.

For the Churchman.

Mr. Printer,—Allow me to ask the favor of your reprinting a passage in my communication last week, a typographical error in which deprives a part of it even of common sense. It should be printed as follows:—

"In the English Prayer Book we read invariably, *the Virgin Mary*, without any epithet." Such is the declaration of these two papers. Now the editors will not surely risk their reputation for truth, by saying that they mean the words "we read invariably," to be taken in their honest sense: that is, as a declaration that *they* read the English Prayer Book. They must mean a sort of abstraction, or reference to man in general, the *genus homo*, which would have been more properly expressed impersonally, *It is invariably read.*

Gabriel

For the Churchman

Mr. Editor,—The lovers of novelties are prone to coin not only new words, but also new meanings for old words. The Episcopal Recorder of February 27th, comes out in its leader with a *protest* against the word Protestant being regarded as having any special reference to the Church of Rome. It is to be considered as "*a complete confession of religious faith*, independent of the existence of the Church of Rome, or of any other Church, and therefore not necessarily or essentially adverse to any Church, except as truth is always adverse to falsehood." With the good leave of the Southern Churchman, Protestant Churchman, *et id genus omne*, I would remark that the Recorder is generally regarded as their file-leader. Unless therefore they *protest*, the "Christian public" is henceforth to understand that when that class of the "Episcopal denomination" call themselves and their Church Protestant, they are not to be considered as dissenting from Romanism any more than from Presbyterianism, Calvinism, Puritanism, or any other ism. Say they yea? R. S. V. P.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 13, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

A Statement of Facts, *relating to the late Ordination at Grace Church, with the Correspondence between the Rt. Rev. J. P. K. Henshaw, D. D. and the Rev. James W. Cooke, Rector of St. Michael's Church, Bristol, R. I.* Providence: Charles Burnett, Jr. 1847.

We have here a pamphlet of seventy odd pages, containing a correspondence between Mr. Cooke and his Bishop, which opens rather abruptly on one unacquainted with the circumstances which led to it. These we have gathered from a perusal of the whole, and shall state them so far as is necessary to a just appreciation of the case.

Some time in December last Mr. Cooke, at the request of Bishop Henshaw, and in company with the Rev. Mr. Horton, a younger presbyter, attended an examination, in the presence of the Bishop, of a Deacon for Priests' Orders. The examination was protracted and sustained with great credit to himself by the candidate; and it was on the point of being brought to a termination satisfactory to all parties, when Mr. Horton, who had before taken little or no part in it, propounded a question, the answer to which surprised Mr. Cooke. The question related to justification, and the answer was thought by Mr. Cooke to be "inconsistent with the cardinal doctrine of justification by faith alone." This led to the following question on the part of Mr. Cooke,—"Do you hold that a sinner, truly repenting and believing, casting himself on the merits of Christ, ready to obey all his commands, and waiting only the opportunity to be baptized, is not justified by faith before God, previous to his Baptism?" The prompt answer of the candidate was, "He is not *fully* justified—his justification was not *complete*." The question was repeated a number of times, in various connexions, but invariably with the same answer, or an answer to the same effect. The candidate adhering firmly to this ground, Mr. Cooke "believed him to be radically unsound in relation to the doctrine of justification;" and in reply to an intimation from Bishop Henshaw of his wish that he (Mr. Cooke) should present the candidate, he declared "that it would be impossible;" he "could not conscientiously present him." This was Mr. Cooke's "conscience" in the matter; still he had no wish to impose his views on others, and therefore determined to make no objection to the ordination which—the Bishop being satisfied with the candidate—it was understood would proceed; the Bishop being distinctly assured that Mr. Cooke would not present the candidate as believing him unsound in the point of justification, and Mr. Cooke understanding himself, and supposing that it would be naturally understood by the Bishop, that he was to perform no act which would express approbation of the ordination or concurrence in it. There was to be an ordination of deacons at the same time, and it was arranged that Mr. Cooke should present one of the candidates for Deacons' Orders, the duty of presenting the candidate for Priests' Orders being devolved on another presbyter.

The time for the ordination came, and all matters proceeded as usual until the Bishop came to that part of the service at which he and the attendant priests were to lay their hands on the head of the Deacon who was to be ordained priest. At this solemn act Mr. Cooke stood aloof; and besides Mr. Cooke and Mr. Hathaway, who presented the Deacon, no other presbyter was present. The Bishop beckoned to Mr. Cooke to approach and unite in the imposition of hands, but Mr. Cooke shook his head and declined. The Bishop repeated the intimation of his wish, and again Mr. Cooke declined in the same way. The Bishop hesitated for a moment, and but for a moment, and then proceeded with the ordination as if no interruption had occurred.

These are the facts of the case as we gather them from the correspondence. After the ordination Mr. Cooke wrote a long letter to the Bishop, spreading before him all the facts in a connected order, dwelling particularly on the examination, and asking wherein he had erred, and whether, by the course he had pursued, he had incurred his displeasure. The Bishop replies at great length, reviews the ground, and tells Mr. Cooke that he had erred and wherein. Mr. Cooke rejoins in two letters, which form together about twenty pages of the pamphlet, in the former of which he takes up the Bishop's objections to his course seriatim, and attempts to refute them; and in the latter of which he reviews at length the examination of the candidate' and the doctrinal questions involved in it. The matter of course was talked about, and Mr. Cooke resolves on an appeal to the public. The Bishop remonstrates earnestly but ineffectually against this proceeding; but finding Mr. Cooke determined to publish, he intimates a wish (which is graciously granted) to enlarge the pamphlet by the addition of another letter to prevent misapprehensions which might arise from Mr. Cooke's statement of the matters at issue. This letter of the Bishop (which occupies some nine or ten pages) is subjected by Mr. Cooke to a rigid and prolonged examination, with which the pamphlet concludes.

Having now stated the leading facts, and given an account of the pamphlet, we shall avail ourselves of the liberty usually accorded to lookers-on, of expressing an opinion on some of the matters involved.

1. And first, we must express our surprise and regret that Bishop Henshaw should have suffered so flagrant an instance of delinquency to pass without instantly instituting proceedings against Mr. Cooke for violation of canons. The rubric is express—"The Bishop, with the Priests present, SHALL lay *their hands severally* upon the head of every one that receiveth the order of Priesthood." Mr. Cooke was one of "the Priests present" at the ordination, and he not only refused to obey this explicit requirement of the rubric, but refused under very aggravating circumstances; first, in disregarding two several intimations from the Bishop that his concurrence was wanted, and next in full view of the fact, that in consequence of his refusal, the ordination would be rendered, as he himself says it is, "irregular." His refusal was an act of flagrant, wilful, and aggravated disobedience to a most unequivocal requirement of the Church, and ought to have been promptly followed by canonical trial and punishment. It is astonishing to us that in the multifarious discussions in the pamphlet this view of the case is not even hinted at; the Bishop and his Presbyter seeming to be quite unconscious that there is such a word as "*shall*" in the Prayer Book, or to have a very imperfect notion of its meaning.

2. The questions will be asked, Was not Mr. Cooke bound to follow his conscience? And ought he to be punished for doing what his conscience tells him is right? We answer, that undoubtedly conscience is supreme, and every man is bound to follow its dictates at all hazards, but that notwithstanding it may and often does happen that a man so acting acts wrong, and deserves to be punished. Conscience is the governing power, but it must always govern by some *rule*, and this rule is either *proximate*, i. e. a man's private persuasion of duty, or *adequate* and *supreme*, i. e. the law of God. If the former rule is wrong, or which is the same thing, if it is not coincident with the latter, the man is in that unhappy state, that let him act as he will he cannot but sin; he sins if he follows it, because he contradicts the supreme rule, *viz.* the law of God; and he sins if he does not follow it, because he acts against the light of his own conscience. Now this was exactly Mr. Cooke's case, and a very common case it is. The rule of the Church, which must be assumed to be, at least for all practical purposes, the adequate and supreme rule, and agreeable to the law of God, required him to unite in the imposition of hands; and the rule of his own conscience required him not to unite in it. If Mr. Cooke was firmly persuaded that his own rule was right and agreeable to the supreme rule, and that the Church's rule was wrong and repugnant to the supreme rule, he was bound to take the course he did take; and bound also either to submit to the penalty which the governors of the Church might enforce for the violation of *her* rule, or to renounce all connexion with a Church which enjoins a rule of conscience repugnant to his own private rule. In this way Mr. Cooke would have kept, (as, so far as the matter has gone, we believe he has kept,) a *good* conscience, for a man is then said to have a *good* conscience (however *erroneous*) when he adheres honestly to his own private rule. But, (supposing, as we here do, that our view of the rubric is right, and will be admitted to be right,) can we say the same of the Church in Rhode Island, or her governors? No, we cannot; for in neglecting to see the rule of the Church enforced, or to vindicate its violation, they sin against the adequate and supreme rule which the Church has prescribed for their guidance. Matters standing as they do, we must say that Mr. Cooke has the advantage of them; for he can plead a *good* conscience, which they cannot; he follows honestly an *erroneous* rule, while they refuse to follow the *adequate* and *supreme* rule of conscience in the matter under consideration. And what makes the matter much worse for them is that they represent and act for the Church, while Mr. Cooke is acting for himself.

3. Again, we have no wish to blink, but rather to make patent to all, the question on which Mr. Cooke has divided off from his Bishop; the question, *viz.*, "Do you believe that in the sight of God, the truly penitent and believing sinner is justified before baptism?" We agree with Mr. Cooke that this question is capable of and ought to receive a categorical answer, yea or nay; while at the same time we must say (for Mr. Cooke, by publishing the matter, has invited the expression of opinion) that nothing but such an overweening confidence in his own judgment as amounts to censurable pertinacity and obstinacy could have led any clergyman to reject the repeated overtures of his Bishop to have the matter referred for satisfactory adjustment to the deliberation of brethren. How does Mr. Cooke know that the representations of his brethren might not have induced him to answer the above question in the negative, and that too consistently with his own premises? For our own part we reject Mr. Cooke's premises, and yet we have no hesitation in saying, that even if we held them we should feel obliged to give a negative answer to his test question. For, in the first place, we know nothing of a man's state in the sight of God except by those rules which God has given us; and in the next place, we have no means to ascertain the genuineness of a man's faith except by his obedience to God's commands. God has commanded all who repent and believe to be baptized; faith therefore without baptism, where it may be had, is an empty profession; empty by the rule which God has given us, and therefore empty in His sight as well as in the sight of men. Let it be granted, then, that a man is justified by faith only, and still we cannot say that a man is justified, either in God's sight or ours, before baptism, where it may be had; and where it cannot be had no one doubts, we believe, that the desire is accepted instead of the act. Assuming, then, Mr. Cooke's own premises, we should still feel logically bound to answer his question in the negative.

4. It is proper, however, to add that we do not believe one word of Mr. Cooke's "cardinal doctrine" of justification by faith alone, meaning as he does by "faith alone," not faith in opposition to the merits of Christ as the *meritorious* cause of justification, but faith in opposition to works of obedience as the *conditional* cause (or the cause *sine qua non*) of justification. In the former sense we do hold, and we believe that our Articles and Homilies teach, in opposition to Romish errors, the doctrine of justification by faith only. In the latter sense we neither hold the doctrine, nor find the faintest trace of it in our Articles and Homilies. Neither, so far as we see, does Mr. Cooke himself hold it, maugre his professions to the contrary; nor in truth does any man hold it, except a few, (and Mr. C. invokes one or two such to his aid) who sacrifice common sense to a darling theory. Mr. Cooke excludes all "external" works from being a condition of justification. The very term implies a division of works into *external* and *internal*, a distinction recognized in all systems of theology which include under the latter head *penitence*, *love*, *fear* of God, and other devout and holy tempers. Mr. Cooke, (if we understand him right) and most others of his way of thinking, who look at the subject superficially, think they assert the "cardinal doctrine," the "*articulus stantis*," &c. of justification by faith only, when they shut out the former class of works, or works external. But let such men refer to Bishop McIlvaine, or Bishop Sumner, or others who have gone nearer the bottom, and they will find them excluding *internal* works as scrupulously as "external." Not that even they have gone to the bottom; this is reserved for those harder and more enterprising spirits who, on analyzing a fiduciary faith and finding that it contains an element of love, and cannot exist without it, in other words that an internal work is an essential ingredient of it, have consistently dismissed all terms and conditions, and contended that the elect are justified absolutely and independently of either faith or works.

A wide range is and ought to be allowed to private speculations and theories. We do not think that the Church allows too wide a range, but we do say that when a man is brought by his hobby, as Mr. Cooke has been, into direct and manifest collision with the Church's rule, he ought to be made to know and feel that the Church and not he is supreme.

As some relief to the unpleasantness of these remarks we turn to what may be called an episode in the narrative, and so conclude. In his first letter to Mr. Cooke, Bishop Henshaw expresses the opinion that if Mr. Cooke deemed it proper to be present at the ordination under the circumstances of the case, and believed one of the candidates to be heretical, or the supporter of "another Gospel," (for to this extravagant length have Mr. Cooke's vagaries led him,) his candid and most becoming course would have been publicly to state his objection in answer to the solemn call made by the Bishop on all present, "If there be any of you who knoweth any impediment, &c., let him come forth in the name of God, and show what the crime or impediment is." Mr. Cooke had a difficult task to parry this argument, and yet save his friends Drs. Smith and Anthon. How he has succeeded, let the reader judge:—

> I can readily conceive, my dear Bishop, that this objection might arise in the minds of the congregation present, but I am at a loss to see how it can be seriously urged by yourself. But as you do urge it, I proceed to reply.
>
> 1st. I had pledged myself *not* to protest against the ordination, nor to throw any obstacle in the way. By doing as you suggest, I should have broken this pledge. Instead of simply declining to sanction the ordination, which only I did by refusing to join in the imposition of hands, I should have *opposed* and *interposed*, contrary to my promise.
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> 2d. I think I should thus have violated the good order of the Church; have done that *intentionally* which was most disrespectful to yourself, and have needlessly occasioned great disturbance and excitement in time of public worship. [I do not mean by this to express an opinion of the course pursued by the Rev. Drs. Smith and Anthon in the case of Cary—that was a case extreme and peculiar—it was sui generis.]
>
> 3d. I should not have been justified in this course by the *rubric* of the Church. I can think of no case, (if such an extreme case as that of Cary be not one) when a *Presbyter* who has attended the *examination* of a candidate, and expressed *his disapprobation to the Bishop*, would be justified in openly objecting in the Church at the time of ordination. My reasons are briefly these.
>
> 1st. The "Appeal" is made, not to the Clergy, but to the *people*. The Bishop first addresses the presenting Presbyter;—"Take heed that the person whom ye present unto us be apt and meet for his learning and godly conversation, to exercise his ministry duly, to the honor of God and the edifying of his church."
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> The Priest answers; "I have enquired concerning him and also examined him, and think him so to be."
>
> The rubric says; "*Then the Bishop shall say unto the people;*" "*Good People*," &c. "After due examination we find not," &c. "But yet if there be any of *you* who knoweth any impediment," &c., let him come forth in the name of God and shew what the crime or impediment is."
>
> Thus, according to the *rubric* and the *words*, it is evident that the appeal is not to the Clergy, but to the *people*. It is to be supposed that if the Clergy have aught against a candidate, they will make known their objection to the Bishop before the time of ordination. But there may be among the people present, some who know of a "crime" or "impediment," of which the Bishop and clergy are ignorant, and if they do not declare it now, it will be too late. Another reason for this rubric probably is, that the people may have no cause to complain, if an improper person is ordained, as they might have prevented it, if they had seen fit. *Nicholls says*: "In the first institution of the Deacons order, the brethren were to vouch for the good character of the persons who were to undertake that office; "*Brethren*, look out among you seven men of honest report;" Acts vi. 3. And afterwards it continued a practice in the Church that, when any Deacon, or especially any of the superior orders of Priest or Bishop, were nominated and notified to the *people*, they in testimony of his abilities and good behaviour, were used to cry out, "*he is worthy*." From this usage the Greek and Latin Churches have inserted into their Liturgies, forms for the *people* to declare the worthiness of the person to be ordained. Bishop Beveridge says: "if any of the *people* know any impediment," &c. [See these and other authorities cited in Bishop Brownell's Commentary on the Prayer Book.] Undoubtedly, if a minister happens to be present, and knows of an "impediment" which he has had no opportunity of communicating to the Bishop, he would be justified in stating his objections publicly in answer to the "Appeal."
>
> 2d. This "Appeal" is made on the supposition that *the Bishop is ignorant of the "crime" or "impediment."* He declares unto the "good people" in relation to the candidate, "*After due examination we find not to the contrary*," &c. "But yet, if there be any of *you* that knoweth," &c. Here the Bishop calls upon the people to tell him that *which he does not know*. If an impediment exists, he wishes to be *informed* of it. If, then, it be conceded, that ministers are included in this Appeal, they would not be at liberty to respond to it, unless they had reason to believe the Bishop to be *ignorant* of the "impediment." Much more, then, an *examining Presbyter, who has made known his objections to the Bishop in private, would not be justified in repeating the same objections in public.* The Bishop is not ignorant. He needs not to be informed. He has already acted as judge in the case. He has pronounced his decision. In this very "Appeal," knowing these very objections, he declares, "*after due examination, we find not to the contrary*," &c. To what purpose, then, shall the examining Presbyter respond to this "Appeal?" What has he to *inform* the Bishop of, except of the Bishop's own doings in the case?
>
> But you say, "then the candidate would have had the opportunity of vindicating himself, or of so exposing his fault, that the ordination might be suspended."
>
> The *rubric* says, the ordination shall be suspended "*till such time as the party accused shall be found clear of that crime*" (or "impediment.") But the Bishop has already pronounced the candidate to be "clear" of the alleged "impediment." The ordination therefore, would not be "suspended" in such a case. The Bishop need only say, "This impediment has been considered, and I deem it insufficient—after due examination I find not to the contrary," &c. "If you have any new matter to produce, I will consider it; if not, the ordination must proceed." And who can doubt that in such a case the ordination would proceed?
>
> But can it be, my dear Bishop that your really prefer this course, to that which I adopted only as the result of necessity? What a scene would then have been presented in the Church of God! The solemn service not only interrupted, but succeeded by an earnest discussion respecting the orthodoxy of the candidate; the latter "vindicating himself; the Bishop, perhaps, justifying him; and the Presbyter contending against the Bishop and the candidate; before the respected congregation, of which the former is Rector.
>
> I cannot think that this course would have been "the most candid and becoming" on my part; and most respectful to yourself; or, the most just to the candidate.

We have received "A Letter to the Rt. Rev. L. Silliman Ives, Bishop, &c., occasioned by his late Address to the Convention of his Diocese, by a Protestant Episcopalian;" and are tempted to say that if any man wishes to see the ravings of a maniac without visiting bedlam, he may read this pamphlet. It is the work of some abolitionist whose passions and prejudices, rampant from long indulgence, have utterly disqualified for a calm, rational and Christian view of a subject which, of all others, needs to be approached in the spirit of sobriety and wisdom. The writer may possibly be a Churchman (there are *Protestant Episcopal* Methodists) but certainly he does not show the tempers and principles of one. Bishop Ives knows better than we can tell him how his truly Christian labors for the melioration of the temporal and spiritual condition of the slaves are appreciated among all sound Churchmen at the North; and we feel assured that he will never waste a word on a class of men who are only flattered by notice, and provoked to greater violence by any attempt to convince them of the falseness of their premises and the inconsequence of their reasonings. The best answer to such men is silence; and patience in doing good to the souls and bodies of those committed to his charge is the best remedy which a Christian minister can apply to their wrongs.

The Christian's Prayer. *The Rector's Christmas Offering to his Parishioners.* H. M. Onderdonk, 12mo., pp. 131.

An unexceptionable series of meditations on the Lord's Prayer, at once replete with pious suggestions, and chastened in tone. The profits derived from the sale of the work are to be applied to the building of a church in Wisconsin.

A "Pastoral Letter of the Right Reverend Dr. Hughes, Bishop of New York, to the Clergy and Laity of the Diocese of New York, for Lent, 1847," has been issued by E. Dunigan in a pamphlet of 16 pages. Bishop Hughes's object in sending forth this letter was "to make known his whole mind in reference to matters connected with his Episcopal administration." Accordingly he states certain facts illustrating the present condition of his diocese, from which it appears that since his appointment as Bishop "the congregations have more than doubled in number, and become larger in themselves," "between 55 and 60 new churches have been erected," "the number of clergy has increased from about 45 to 120," and about $40,000 have been contributed for general purposes of religion. A large part of the letter is occupied with the affairs of St. John's College.

The "Calendar of Trinity College" has been received. An extract which we made from The Calendar newspaper a week or two back, contains a summary of its contents.

We have before us the following pamphlets, of which the receipt is hereby acknowledged:—

1. "The Church, the Teacher of Christ's Little Children; a Sermon preached in St. Mary's Church, Burlington, on the Sunday after the opening of Burlington College, and the re-assembling of St. Mary's Hall for the twentieth time. By the Rt. Rev. George Washington Doane, D. D., L.L.D., Bishop of New Jersey, President of Burlington College, and Rector of St. Mary's Hall," pp. 23.
2. "An Address delivered at the New York Institution for the Instruction of the Deaf and Dumb, Dec. 2d, 1846. By Harvey Peet, A. M., President of the Institution. With an Appendix, containing the proceedings at the dedication of the Chapel," pp. 40.
3. "Report of the Select Committee appointed to inquire into the application of that part of the Literature Fund which is apportioned by the Regents of the University to the city and county of New York." Signed by Townsend Harris and J. S. Bosworth, pp. 24.
4. "The Swedenborg Library, No. 1," with an introduction by Prof. Bush.
5. The Columbian Magazine for March.
6. Littell's Living Age, No. 146.

The forementioned pamphlets were acknowledged in time for the last, but unavoidably deferred.

We have since received the following—

1. "A Pastoral for the Season of Confirmation, Baptism, The Supper of the Lore," pp. v5;—sound practical teaching.
2. "The Child of the Church self-catechised; a help to self-examination;"—a useful manual for the young.
3. "The spirit of Little Children: the Bishop's address to the members of the Senior Class [of St. Mary's Hall] at the closing exercises of the Summer term, Sept. 29, 1846.

We are glad to notice and chronicle the appearance of our contemporary, The Christian Witness and Church Advocate, in a new dress. It has been considerably enlarged, and though always one of the fairest-seeming papers on our exchange list, has been even improved in this respect also.

The Episcopal Observer, as we learn from The Calendar, has been discontinued.

We are not in the habit of calling attention to the communications in our paper, but we must say that we should be sorry if the thorough exposure of Mr. Hutchinson and the Episcopal Recorder, in the matter of Kemper College, should escape the notice of any of our readers.

We consider it also of great importance that the subject on which "Law and Order" writes should be kept before our readers.

The Rev. Evan M. Johnson, with a view to making the effort to establish a church in the north-eastern part of the city of Brooklyn, in the neighborhood of the Navy Yard, has resigned the Rectorship of St. John's Church, Brooklyn. The Vestry have unanimously called the Rev. Samuel R. Johnson, D. D., to become his successor. He has accepted the appointment, and will enter on his duties during the approaching summer.

Mr. Johnson's resignation will take effect at the Institution of the Rector elect.

From the Baltimore American.

SAINT ANDREW'S CHURCH HIGH STREET.

TRIAL OF REV. JOSEPH TRAPNELL, JR.

Rector of St. Andrew's Church.

The following reverend gentleman compose the standing committee who sit in trial on the case:—Rev. W. E. Wyat, D. D., Baltimore, president; Rev. Joseph Spencer, D. D., and Rev. James A. McKinney, of Georgetown; Rev. Thomas Atkinson, of Baltimore; Rev. Wm. Pinckney, of Prince George's; Rev. Edwin M. Van Deusen, of Annapolis, and Rev. Dr. C. F. Jones, of Charlestown, all of whom were present except the last named gentleman.

The following gentleman appeared as counsel in the case. For the Church, Hugh Davey Evans, Esq, for the accused, John Nelson and St. Geo. W. Teackle Esqrs.

Four Seperate articles were read by the counsel for the Church, charging the Rev. Joseph D. Trapnell some time in November last with writing two letters to the Rt. Rev. Wm. R. Whittingham, Bishop of the diocese of Maryland, refusing to allow said Bishop to administer the Sacrament of the Lord's Supper in St. Andrew's Church; with refusing to allow the said Bishop to administer the Sacrament when he appeared there for the purpose of so doing; and for subsequently publishing in a pamphlet the said two letters, which are alleged to contain grossly indecorous and unbecoming language. Mr. Evans then read the title of the pamphlet referred to, but the reading of the contents was dispensed with.

Mr. Nelson, of counsel for defence, rose and said he should enter a protest against the whole proceedings, which he had intended to have prepared and submitted at the present time, but had been prevented from so doing by absence and indisposition, requesting at the same time that the committee would adjourn over untill 10 o'clock to—morrow morning, to allow him time for that purpose. After a short consultation his request was acceded to.

Mr. Evans then called the attention of the committee to the fact that the 22d canon prescribed that each party, the Church and the accused, were entitled to one person as counsel; that the accused in this case had appeared with two; which, although in violation of the canon, he would not object to, but would request that his acquiescence should be entered by the clerk on the minutes, in order that the present should not serve as a precedent for future cases of a similar character. Mr. Evans's request was complied with, and the committee adjourned until this morning at 10 o'clock.

Wednesday, Feb. 24

The court met in St. Andrew's Church, this morning, at 10 o'clock, pursuant to adjournment, and prayers were offered by the Rev. Dr. Wyatt. The proceedings of yesterday were read by the Secretary. Rev. Mr. Van Deusen.

Mr. Teackle, of councel for the accused, then produced and wread a written protest on the part of thy defence, demurring to the competency of the present tribunal to sit in the case, on the ground that it has already passed upon the merits of the case, and by the indictment prejudged the accured; and further that the charges alledged and specified do not impute any offence against the accused cognizable by the cannons of the church and triable by an ecclesiastical committee of this diocese.

Mr. Teackle, then argued the two propositions advanced in the protest at some length.

Mr. Evans, on the part of the church, replied, contending that the whole of the proceedings had been in conformity with the cannons and rubric of the church.

Mr. Nelson followed for the defence, in support of the protest, and at great length reviewed the principles involved therein. He was listened to with great attention throughout by a large auditory, and his oratorical powers commanded an expression of universal admiration.

We had designed and prepared to give a sketch of the speech of counsel, but inasmuch as the point has been decided, and our colums are crowded at this legislative season, we are obliged to abandon the intention.

The court adjourned when Mr. Nelson closed, until 4 o'clock in the afternoon.

Afternoon Session.—The court met at 4 o'clock, pursuant to adjournment, and upon taking their seats, the Rev. Dr. Wyat read the decision upon the question of jurisdiction, prefacing with the remark that in consequence of the short interim which the circumstances had afforded it, it was not so full as it otherwise would have been.

The decision sustained the mode of proceeding as conformable with the rubric and cannons of the church relating to the subject of inquiry; opposed the allegation of the protest, that the facts had been passed upon either directly and inferentially by the committee, and advanced two precedents, one the case of the Rev. Mr. Dashiels, in 1815, and the other that of the Rev. Mr. Cowes, in 1829, in justification of the present procedure. Upon the demurrer to the alleged offences, the court held that if the church could proceed to punish only the offences, canonically specified, she would have no power to punish any insult from a presbyter to a bishop, and that the denial of any Episcopal right would be only a matter of opinion.

The examination of witnesses then proceeded, and Mr. D. Brunner was called and testified that he had received a pamphlet from Mr. Trapnell, containing the correspondence between that gentleman and the Bishop, for sale; he went to Mr. Trapnell to get them because of the demand for them.

The Rev. Mr. Lewin testified that he was in the vestry room of the church of St Andrew, on Sunday, the 6th of December, it being at the time of a ceremonial visitation of the Bishop; proved a conversation between the Bishop and the Rev. Mr. Trapnell, in the course of which the latter refused to permitthe Bishop to administer the communion; reference was made in this connection to the point at issue as having been raised at Christ Church, Baltimore, and at the church of the Rev. Mr. Bean, of Washington.

The Rev. Mr. Bean testified that he had received notification some time since of an episcopal visitation to his parish, with a statement of the purpose of the Bishop to administer the Lord's supper; and that when the bishop came, in accordance with a determination to which he had come upon due reflection and consultation, he made no preparation for the administration of the Lord's supper, and so told the bishop in reply to his question. He might have stated at that time, that the communion had been administered on Easter Sunday directly preceding.

Mr. Henry Herring and Mr. T. G. Peachey being severally called, each read letters they had written, the former to the vestry of St. Andrew's Church, and the latter to Mr. Trapnell, disapproving of his conduct.

The Rev. Mr. Harris, of Alleghany, testified that he had, in a conversation with the Bishop, soon after his election, understood him to say, that he claimed the exercise of no right other than those pertaining strictly to his Episcopal duty.

We have in the evidence, condensed every thing to the facts that seem prominent in this issue; it is, of course, a matter, entirely relating to ecclesiastical prerogative, and therefore has a public interest, only so far as a question exclusively of church government in the Protestant Episcopal denomination can partake of that character.

At the close of the testimony of Mr. Harris, the court adjourned until 10 o clock to morrow morning.

Thursday, Feb. 25, 1847.

On the meeting of the court this morning. prayers were read by the Rev. Dr. Wyat. After which the journal of yesterdays proceedings were read by the Secretary, and corrected.

Mr. Evans then proceeded to an argument upon the evidence, prefacing with a claim for the conviction of the accused, and a disclaimer of any design, in whatever remarks he might make, to give offence to, or wound the feelings of any one. He contended that the offence was constituted of two acts, one being the refusal to permit the Bishop to administer the communion in the church of which the accused was Rector; and the other being the use of language unbecoming the character of a minister of Christ. Mr. Evans did not pretend that the first charge involved any amount of moral obliquity; and with reference to the second it was not for him to estimate the extent of the immorality embraced in it. Neither was that a question for the decision of the court, it was only necessary to find the guilt of the party, although it might be in the smallest possible degree; or his innocence.

Mr. Evans argued that the party accused was bound to know the laws of the church and that although they might be full of ambiguities, he undertook the interpretation of them at his own peril. He then proceeded to argue the case upon the principles and thesis of church law, and the rubric and cannons of the church. His argument, which developed an intimate acquaintance with the subject, was continued until about half-past two o'clock, when the court adjourned untill 10 o'clock to morrow morning.

It is said that Mr. Trapnell will himself address the court in reply to Mr. Evans well as Mr. Nelson.

Trial of the Rev. Mr. Trapnell.—Yesterday the court, sitting for the trial of the Rev. Joseph Trapnell, met at 10 o'clock, pursuant to adjournment. Mr. Trapnell addressed the court for about four hours, chiefly upon the church law pertaining to the subject. In the course of his speech some explanatory remarks were inter changed with respect to an observation supposed to have been made by the Bishop, with referrence to Mr. Trapnell's Episcopalian tenets. Mr. Nelson spoke briefly on the part of the defence. Mr. Evans concluded on the part of the church, and the case was left with the committee. It was understood they would meet again last evening, with a view of coming to a decision, which will be communicated through the Bishop to Mr. Trapnell.

To Correspondents.

We would say to "E." that the sermon of Jones of Nayland has not been forgotten, but merely delayed by a constant press of other matter—of inferior merit. we confess—but having, on some account, a prior claim to insertion.

Received, "R. C." "O. P." "Contributor," "U. U." "Ohio," "An Old Episcopalian," "X. L. N." and "G.C."

A communication on the claims of the Papacy was received from "Catholicus," and *inserted in our paper* a few months ago, though we do not recollect the date.

A communication on "Trinity Church, Columbia, S.C." is in type, but was unavoidably omitted.

Notices.

Protestant Episcopal Church of the Messiah.—The Female Assistance Society of this Church intend giving a Fair for the benefit of the same, immediately after Easter, and respectfully solicit of the members of the Church, and the public generally, such articles or fragments as may be useful for this purpose.

Articles may be left with either of the following named persons:

Mr. A. Tyson, 160 Sullivan street.
John Peterson, 7 York street.
George T. Downing, 690 Broadway.
Rev. Alexander Crummell, 271 Mott street.

New York, March 13, 1847.

☞ St. Barnabas's Church, (seats free,) in 27th street, between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A M, and 7 P.M., and for Sunday School at 2 1-2. Services every Wednesday evening, at 7 1-2 o'clock.

The Rev. Dr. Whitehouse, Rector of St. Thomas's Church, is expected to preach a Quarterly Sermon on Sunday evening next, when a collection will be taken up in aid of the Church Its infant state, without any assistance, except what is received as voluntary contributions, requires the fostering care of the friends of the Church, and an earnest appeal is made to them to continue its usefulness. The Sunday school is one of much promise, and numbers between 70 and 80 scholars—its increase is encouraging, and its location one from which much improvement may be anticipated.

New York, March 13, 1847.

☞ The Rev. Dr. Tyng, Rector of St. George's, wil preach in the Church of the Circumcision, in 6th street, between 2d and 3d Avenues, on Sunday afternoon next, (March 14th,) at 3 o'clock, P. M. The first quarterly collection in support of this place of worship will then be taken up.

New York, March 13, 1847.

☞ The Rev. Mr. Irving, Secretary and General Agent of the Foreign Committee of the Board of Missions, will present the claims of that Department, in the Church of the Epiphany, on Sunday morning, March 14.

In the evening, the Rev. Mr. Halsey, Secretary and General Agent of the Domestic Committee will present the claims of Domestic Missions.

The collection in the evening, except such part as may be designated by the donors for a particular object, will be divided between Domestic and Foreign Missions.

March 13, 1847.

☞ Subscribers to The True Catholic who have received duplicates of the February number instead of the number for March, may exchange them at No. 20 John street.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. Benjamin C. C. Parker, Chaplain of the Floating Church of our Saviour, will preach in the course of sermons at this church, on Sunday next, March 14.

Service to commence at half-past 7 o'clock, P. M. March 13, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 2d March, the Treasurer has received the following contributions:

Collection at the Clerical meeting in Christ ch, Guilford, Ct, half, $9; Christ ch, Hartford, Ct, 55 50; St John's, Yonkers, N Y, half, 16 63; through E Wilcox, R A in Phil, from the S S of the Ch of the Evangelists, 10; St Peter's ch, 150; S B B, half. 25; St Stephen's, Quinquagesima coll, 183 50; Ch of the Ascension, 38 07; Emmanuel ch, Holmesburgh, 78 cts—407 35; S S of St James's ch, Goshen, 2; Miss Josephine Shurpard, Richmond, Va, for Ala, 2 50; from Rev Charles Mann, Gloucester co, Va, 32; Ch of the Nativity, Phil, for the Jews, 1; through J K Sass, R A in S C, Trinity ch, Abbeville, 6; John's Island, St John's, 13 75; Grahamville, Ch of the Holy Trinity, for Tenn, 10; Prince Frederick parish, 3 25; St Stephen's chapel, Feb. Missionary Lecture, 6 23; Waccamaw, All Saints', 17; Radcliffboro, St Paul's, 39 52; several individuals of do, 20; St Paul's, Pendleton, 14—129 75; part offerings, St Mark's ch, N Y, 8 15; a member of St Mark's ch, half, 12 50. Total, $676 38.

THOMAS N. STANFORD, Treasurer,
New York, March 9, 1847. 139 Broadway.

A LIST OF CHURCHES IN THE CITY OF NEW YORK:

WHERE SITUATED, AND WHEN OPEN FOR DIVINE SERVICE, WITH THE DATE OF THEIR ORGANIZATION, AND THE NAME AND RESIDENCE OF THE PAROCHIAL CLERGY.

Name of Church.	Where situated.	Lord's-day service, at A.M.	P.M.		Holy Communion, S'dy in mo.	Daily Service.	Organized, A. D.	Parochial Clergy.	Residence.
Advent,*	8th Av. bet. 41 & 42 sts.	10½	3		1	Holy days 11 a.m.	1847.	A. Bloomer Hart	5 Mercer-st
All Saints.	Henry, cor. Scammell,	10½	3		1	Wed. Fri. & Holy days 11 a.m.; Lent, daily 6½ a.m. Lect. Wed. & Fri. 7½ p.m.	1824.	W. E. Eigenbrodt	53 Amity-st.
Annunciation.	Chapel N. Y. Univer'y, Washington Square.	10½	3		1	Holy days 8 a.m. & 4 p.m.; Lent, Wed & Fri. & Holy d'ys 9 a. m. & 4 p.m.; daily Pass. week.	1838.	S. Seabury, D. D. T. S. Preston, a.m.	471 Hudson-st 215 Twentieth-st
Ascension,	5th Av. cor. 10th st.	10½	3½	7½	1	Wed. & Fri. 4 p.m. Lect.; Pass. wk. daily 8½ a.m.	1827.	G. T. Bedell	cor. 10th & 5th av.
Calvary,	4th Av., cor. 22d st.	10½	4		1	Daily 8 a.m.; 6 p.m.; Holy days 5 p.m.¶	1835.	S. L. Southard	26th st nr. Lex'n av
Christ,	Anthony st. n'r B'way.	10½	3		1	Wed. 11 a.m.; Fri. 11 am. 7½ p.m.; daily Pass. week.	1802.	Tho's Lyell, D. D H. DeKoven, a.m	77 Anthony-st 69 Irving-place
Circumcision,* *Jewish Mission.*	6th st., bet. Av. 2d and Bowery,	10½	3		1	....	Est'd 1847.	Isaac P. Labagh	281 Broadway
Crucifixion,	Lyceum, 561 B'dway,	10½	3	7½	1	Thurs. 7½ p.m. Lect.; (Unable to occupy room any other time.)	1845.	Jno. F. Schroeder, D. D.	1 St. Clement's-place
Emmanuel,*	Thompson, cor. Prince	10½	3	7½	1	Wed. 7½ p.m. Lect.; daily Pass. week.	1844.	Ed. A. Nichols	529 Hudson-st
Epiphany,* *2nd City Mission.*	Stanton, bet. Essex and Norfolk.	10½	3	7½	1	Wed. & Fri. 7½ p.m.; daily Pass. week.	Est'd 1833. or 1845	Lot Jones Ja's Millet, a. m.	77 Second-av 70 e 19th-st nr 4th a
Good Shepherd,*	Market, cor. Monroe,	10½	3	7½	4	Lent, Wed. & Fri. 6½ a.m.; Lect. Thur. 7½ p.m.	1846.	Ralph Hoyt	18 Hamilton-st
Grace,	Broadway, cor. 10th st,	10½	3½		1	Wed. 9 a.m.; Fri. 11 a.m.; Pass. wk daily.	1808.	T. H. Taylor, D.D.	70 Second-av
Holy Apostles,*	9th Av., cor. 28th st.,	10½	3	7½	1	Fasts and Festivals.	1845.	Foster Thayer	28th-st btw 8th 9th a
Holy Comforter,* *2d Floating Ch. for Seamen.*	N. River, foot of Dey street,	10½	3		1	....	Est'd 1846.	D. V. M. Johnson	....
Holy Communion,*	6th Av., cor. 20th st.,	8½ 10½	3½		1	Daily 7½ a.m. & 5 p.m.; Lect. Wed., Fri. & Sat.	Est'd 1846.	Wm. A. Muhlenberg, D. D. S. H. Houghton	110 w 20th-st ....
Holy Evangelists,* *1st Mission Ch.*	Van Dewater street,	10½	3	7½	1	Wed. 11 a.m.; Fri. 7½ p. m. Lect.; daily Pass. wk.	Est'd 1831. or 1845	Benj. Evans	172 Broome-st
Holy Martyrs,*	Mil'ry Hall, 193 Bow'ry	10½		7½	1	Unable to use room during the week.	1846.	John Grigg	177 Prince-st
Messiah,* *2d Col'd Cong.*	473 Houston st., near Broadway,	10½	3	7½	1	....	Est'd 1846.	Alex. Crummel	271 Mott-st
Nativity,*	Avenue D,	10½	3	7½	1	Lent, daily 9 a.m. Wed. 7 p.m. Lect.	1834.	Caleb Clapp	Williamsburgh
Redemption,	11th st. bet. Av's 3 & 4.	10½	3		3	Wed. 9 a. m.; 7½ p. m.; Fri. 10 a.m. Sat. 4.pm. daily Pass. wk.	1843	Isaac Pardee	33 St. Mark's-place
Saviour,* *1st Float'g Ch for S'men*	E. Riv. foot Pike slip,	10½	3		1	....	Est'd 1844.	B. C. C. Parker	114 E. Broadway.
St. Andrew *with Chap. of the Intercession.*	127th st. near 4th Av.	11	3½		..	Wed. 11 a.m. 4 p.m.; Fri. 11 a.m.; daily Pass week..	1827. 1846.	R. M. Abercrombia	129th-st
St. Barnabas,*	27th st. bet. 2d & 3d Av	10½		7½	1	Wed. 7½ p.m. Lect.	1846.	Hiram Jelliff	cor 31st-st & 1st av
St. Bartholomew,	c. G. Jones st. & Lafayette Place.	10½	3		1	Lent, daily 7½ a.m.; Lect. Wed. 7½ p.m.	1835.	L. P. W. Balch	2 Bond-st
St. Clement,	Amity, nr McDougal-st	10½	3	7½	1	Daily 10 a.m.; Wed. & Fri. 5 p.m.	1830.	Edw. N. Mead Wm. Walton, a.m	152 Waverly-place 2 Abingdon-square
St. George,	Beekman st	10½	3½	7½	1	Lent, Wed. 11 a.m.; Lect. Mon. & Fri. 7½ p.m.; daily Pass. week.	1811.	S. H. Tyng, D.D.	82 Beekman-st
St. George the Martyr, *Free Ch. for British Emigrants.**	410 Broadway.	10½	3½	7½	1	Unable to occupy room during week.	..	Moses Marcus	88 Lexington-av
St. James,	Hamilton square.	10½			1	....	1810.	John Dowdney	262 Fourth-av
St. Jude,*	6th Avenue.	10½	3	7½	1		1843.	R. C. Shimeall	90 Fourth-st
St. Luke,	Hudson street.	7 10½	3½		2‡	Daily 8 a.m., 5 p.m. Lect. Wed. & Fri. 5 p.m.	1820.	Jno. M. Forbes R. S. Howland, a.m.	477 Hudson-st 137 Amos-st
St. Mark,	10th st., c. 2nd Avenue.	10½	3		1	Wed. 11 a.m., Lect. 7½ p.m.; Fri. 11 a.m.; daily Pass. week.	1779.	H. Anthon, D. D.	10th-st cor 2d av
St. Mary,	Manhattanville.		..		..	....	1823	Wm. Richmond	Bloomingdale
St. Matthew,* *3rd City Mission.*	Christopher street.	10½	3	7	1	Thurs. 7½ p.m Lect.; daily Pass. week.	Est'd 1842. or 1846	Jesse Pound	50 Fourth-st
St. Michael,	Bloomingdale.		..		..	....	1807.	Wm. Richmond	Bloomingdale
St. Peter,	20th st btw 8 & 9th Av.	10½	3		1	Wed. & Fri. 10½ a.m.; daily Pass. week.	1831.	Hu. Smith, D. D.	206 Twentieth-st
St. Philip, *1st Col'd Cong.*	Centre street.	10½	3	7	1	....	1819.	Alex. Frazer	190 Madison-st
du St. Esprit, *1st French Church.*	Franklin street	10½	3		§	Fasts and Festivals.	1803.	Antoine Verren	99 Franklin-st
St. Sauveur,* *2d French Church.*	68 Duane, nr Broadw'y		..		..	....	1844.	C.H.Williamson	68 Duane-st
St. Simon,* *German Church.*	Houston-street between Pitt and Ridge.	10½		7		....	1844.		
St. Stephen,	Broome st cor Chrystie.	10½	3		1	Sat. 9½ a. m.; Lent, Wed. 10 a.m. Lect. 7½ p.m.; Fri. 10 a.m.; daily Pass. week.	1805.	Jos. H. Price	62 2d av
St. Thomas,	Broadway, c Houston	10½	3		2	Wed. & Fri. 9½ a.m.; Lect. — p.m.; daily Pass. week.	1823.	H. J. Whitehouse D. D.	120 Eleventh-st
Trinity,† *with*	Broadway, c. Wall st.	10½	3½		1	Daily 9 a.m. & 3 p.m.	1696.	W. Berrian, D.D.	50 Varick-st
St. *Paul's* Chapel,	Broadway, c. Fulton.	10½	3½	7½	2	Wed. & Fri. & Holy days 11 a.m.; daily Pass. week.	1766.	J. M. Wainwright D.D. a.m. [a.m E. Y. Higbee, D.D.‖ M. P. Parks, a.m.	10 Hubert-st 159 Cham 22 Vesey-st
St. *John's* Chapel,	Varick street.	10½	3½		3	Wed. & Fri. & Holy days 11 a.m., Lect. 4 p.m.; daily Pass. wk.	1807.	B. I. Haight, D.D.‖ C. R. Duffie } Dea. Jas. J. Clerc } Dea.	266 10th-st 174 21st-st 112 Greenwich-st
Zion,	Mott street.	10½	3		..	Wed. 7 p.m. and Lect.; Fri. 11 a.m. Lect.; Holy days 11 a.m.; daily Pass. week 11 a.m. Wed. & Fri. 7½ p.m. Lect.	1818.	Richard Cox	14 Mott-st

☞ There is Daily Service also in the Chapel of the General Theological Seminary, (Chelsea Square, 20th street,) at 10 A. M., and 3 P. M., throughout every Term.

* Free Churches. † None of the pews in Trinity Church are let or sold by the Corporation, and a great many of them are entirely free.

♭ On the 1st Sunday in the month, the children are catechised by the Rector in the afternoon; and service is held in the evening.

‡ The Holy Communion is administered in this Church at 7 A. M. every Lord's Day, except on the second Sunday in the month, when it is administered at the usual hour.

§ The Holy Communion is administered in this Church four times a year, viz.: Christmas, Easter, Whitsuntide, and 1st Sunday in October.

‖ *Locum tenens* of Dr. Higbee, on leave of absence, on account of ill health.

¶ The children of the Parish are catechised by the Rector on the afternoon of the first Sunday in the month, and Holy Days.

☞ The foregoing list having been prepared for the guidance, principally, of those who, when they visit the city, desire to know where our Churches are, and when they are open for Divine Service, we shall feel obliged by an intimation of such alterations as may from time to time become necessary to insure correctness therein.

Foreign Missions.—Since his report of March 2d, the Treasurer acknowledges the receipt of the following amounts:—

Through W H Hubbard, R A, Richmond, Va, St Martin, Brandon parish, Va, for Africa, 20; Miss Maria A Crump, for Africa, 2 50; Rev Charles Mann, Gloucester co, for China and Africa, 12; coll, Monumental ch, Richmond, 50 35—84 85; through E Wilcox, R A, Phil, S S, Ch Evangelist, China, 10; St Peter's ch, Phil, 61 27; Ch of the Nativity, for education Hannah More, China, 6; do, education N S Hains, Africa, 4; do, missions in Africa, 1; do, China, 1—12; S B B, half of 50—25; St Stephen's ch, Phil, 70 16; do, Constantinople, 5 25—75 41; Mrs S S B, St George's, N Y, for education youth, China, 25; Christ ch, Guilford, Ct, half, 9; St John's ch, Yonkers, half, 16 63; Ch of Ascension, N Y, Rector, &c. each, 25 for China; through Mrs G T Bedell, for education, China, E H, M H, N B, T, of Phil, A of N Y, 105—155; ladies of Charleston, S C, in part of annual subscription for China, to be applied to erection of school buildings, 200; St Ann's ch, Annapolis, Md, for Constantinople, 22 43; Leed's parish, Fauquier co, Va, for China, 30; from six laymen, Norwalk, Ohio, China, 11 50; through H Trescott, R A, S C, Ch at Edisto Island, for Africa, 20; St John's ch, John's Island, for support of Rev Mr Miles, Constantinople, 40; do, do, for Constantinople, 9 50; do, do, for China, 5 25; Ch of the Holy Trinity, Grahamville, 15; Charleston monthly missionary lecture, 2 25; Christ ch, Wilton, annual contribution, 100; St Michael's ch offering, 34 79; St Paul's ch, Radcliffboro', 12 75—239 54; a member of St Mark's ch, N Y, half, 12 50, St Paul's ch, Augusta, Ga, coll, 2d Sunday in Lent, 91. Total, $1056 13.

J. SMYTH ROGERS, Treasurer,
New York, March 9, 1847. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Mrs Hogan, $2, Mrs A Donnelly, 2, Wm Barnes, Sen, 2, Geo H Bell, 2—annual—8; Richard P Williams, St Louis, 2; St Michael's ch, Unionville, Ohio, Rev H Hollis, 75 cts. Total amount, $10 75.

The Rev H Hollis will find acknowledged in the Churchman of 17th October, from Trinity church, Jefferson, Ohio, $1 25.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.
March 9, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Murray Hoffman, $2, Mrs A Donnelly, 1—3; Zion ch, Rome, collection, 1 50. Total amount, $4 50.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street
New York, March 9, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 23d ult., the following contributions, viz:

From "Mr Brown, for Diocesan missions," per T C B, $3; "from a lady," enclosed in note to Rev Wm Morris, 20. Total amount, $23.

C. N. S. Rowland, Treasurer,
March 9, 1847. 55 Water street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs. Stanford & Swords, from K, $5; from Mrs Nicholas Rutgers, $2; from T K, $5.

Lot Jones, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, March 9, 1847.

Soldier's Mission Church.—Debt to be paid off before the day of consecration, 19th April, $550. Received past week—From Rev Thomas H Taylor, D.D, $20; cash, $5. Total, $25—Amount yet to be raised, $525.

John McVickar, Chaplain, &c.
New York, March 9, 1847.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

Advertisements.

☞ We beg the indulgence of our advertising friends for this week. We promise all in our next.

CHURCH SCHOOL FOR YOUNG LADIES,
Under the supervision of the Pastor of the Church of the Holy Communion.
Miss. A. Ayres, Principal.

THIS School will be opened on the 14th of May, at No. 54 Twenty-first street, N. Y. As its name indicates its character, it may be sufficient to state that together with careful instruction in all the branches of a complete female education, a leading object of the school will be to train the pupils in the principles of our most holy Faith, as set forth in the Book of Common Prayer. In accomplishing this, it is purposed to adopt the system hitherto pursued at St. Paul's College, as far as it can be applied to a day boarding school for girls.

The plan of the school is, to take charge of the pupils during the whole of the day, in order that they may prepare their lessons under the direction of their teachers, and have the advantage of their company also in their hours of recreation.

The number of scholars is to be limited to twenty-five, and though none will be received over 12 years of age, there will be no facilities wanting to finish the education of all who may enter.

Further information respecting the school may be obtained from the Rev. W. A. Muhlenberg, D.D., and (until the 1st of May) of Miss Ayres at her present residence, No. 134 Thompson street, any Saturday morning, between the hours of 12 and 2. She would also refer to the following gentlemen, whose daughters have been under her care as private scholars—

L. M. Hoffman, Esq., W. F. Cary, Esq.,
W. H. Aspinwall, Esq., J. H. Swift, Esq.,
Geo. M. Wilkins, Esq., R. B. Minturn, Esq.
March 13.

THE NEWEST PUBLICATIONS,
For sale at
HENRY KERNOT'S, 633 BROADWAY.

The Prose Writers of America, by Griswold,	$3 75
American Comedies, by Paulding,	75
The Froissart Ballads, by P. C. Cooke,	75
Madame D'Arblay's Diary. Part 6 and 7, each,	1 00
— the same, complete in 2 vols.,	6 00
The Statesmen of America in 1846, by Maury,	75
The Fireside Friend, 1 vol.,	75
Mahan's True Believer, 1 vol.,	50
Life of Lord Stirling, by Duer,	1 50
Anglo-Saxon Version of the Gospels,	1 00
Probabilities, an end to Faith,	25
An Author's Mind, by Tupper,	38
Supernaturalism of New England,	25
Influence of the Mind on the Body,	50
The Philosophy of Magic, by Salverte,	1 00
Philosophy in Sport, Science in Earnest,	1 00
History of the American Lutheran Church,	63
Margaret Percival, a Tale, 2 vols,	1 00
St. Pierre's Complete Works, 2 vols.,	2 00
Mary Howitt's Ballads and Poems,	75
Shells from the Sea of Genius, 1 vol.,	1 00
Fisk's Memorials of the Holy Land,	1 00
Christian's Daily Treasury, by Temple,	1 00
Harris on the Praeadamite Earth,	1 00
Hazlitt's Life of Napoleon, 2 vols.,	2 13
Travels in Peru, by Dr. Tschudi,	1 00
Spain and the Spaniards, by Ford,	1 00
Christian Sects in the 19th Century,	25
Exposition of Vulgar and Common Errors,	25
Christian Doctrine, &c. of 2d Century,	25
Philosophical Theories and Experience,	25.

March 13—2t

ALWAYS PUNCTUAL.
Just Published,
THE HORTICULTURIST,
and
Journal of Rural Art and Rural Taste,
for March, 1847.
Edited by A. J. Downing, Esq.

☞ A delightful publication—full every month of pleasant and instructive papers on horticulture and its kindred sciences, and having this great recommendation that it gives the information needed by those who, with small grounds and not much leisure, still delight in the cultivation of flowers and shrubs, than which no pursuit is a more delightful recreation.

Single numbers 25 cts each, or $3 per annum.

Subscriptions received by
HENRY KERNOT,
March 13—2t 633 Broadway.

W. A. ZABELER, D. L. L., 194 Fourth street, offers his services to ladies and gentlemen as a teacher of the Greek, Latin, German, and French languages, Mathematics, &c. He gives instruction to pupils either at their or his own residence, and is enabled to accommodate in his family two or three young gentlemen as boarders, and to prepare for college. He is willing to engage as private tutor in this city.

Reference—Jos. G. Cogswell, Esq., 587 Broadway.
March 13—1t

POETRY.

JESUS KNOCKETH.

Behold I stand at the door and knock.—Rev. iii. 20.

Verily I say unto you, inasmuch as ye have done it unto one of these my brethren, ye have done it unto me.—St. Matthew xxv. 40.

Let your lamp be trimmed and burning,
Ever waiting for the Lord,
Standing ready when he knocketh,
Listening to obey his word.
Know ye not the holy influence,
That shall new create the earth,
'Tis the angels' peaceful chorus,
Chanted at the Saviour's birth.

Jesus knocketh—when the weary
Travel worn, and wasted one,
Asks for rest, and food and comfort,
While his lingering sands may run.
Listen to his earnest pleading,
Christ himself hath said to thee,
'If ye help my fainting brother
Ye have done it unto me.'

Jesus knocketh—when the sinner
Bowed with grief he cannot bear,
Seeks some gentle human bosom,
To assuage his weight of care;
Ye in weakness tread the pathway,
Where this lone one stumbling fell,
Stretch a friendly hand to aid him,
For he is thy brother still.

Jesus knocketh—when the prisoner
Begs of you to give him light,
Flesh and soul, by sin and error,
Bound in chains of darkest night.
Jesus speaks in tones of anguish
'By my stripes I made him free,
Will ye slay again your Saviour
On the cross of Calvary?'

Jesus knocketh—when the warrior
Soiled with streams of human gore
From the field of carnage carried
Fights in dreams, his battles o'er,
Pray that swords be turned to ploughshares,
Tumults, wars, and fighting cease,
Nation rise not against nation,
But all hail the Prince of Peace.

For the last time Jesus knocketh—
Death is near, the goal is won,
Ye shall sit with Christ in heaven
If like him ye overcome.
And as odors from the flowerets
Long remain, though hues decay,
So the influence of your labor
Will not pass with life away.

Cambridge, 1846. J. B.

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CX.

From the Holy Scriptures, our only source of religious knowledge, we learn that among God's intelligent creatures, there are orders superior to man, inhabiting the celestial regions. They are represented as God's ministering spirits, serving Him in offices of kindness and love towards men, and taking a lively interest in their spiritual welfare. To this our Saviour referred in His memorable declaration, "Joy shall be in heaven"—or, as He elsewhere expresses it—"in the presence of the angels of God, over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."*

This saying of our Lord is an especially fitting topic for the Christian's Lenten meditations.

It is not given us to know exactly in what manner a sinner's repentance is brought to the knowledge of the angels in heaven; whether by a communication from the Deity, or through the ministry of their fellows. The fact that the repentance of a sinner *is* a subject of joy to angels, is the precious truth now presented to our regard. Great cause of joy have they, in their kindly feelings for us, in reference to both what the penitent *escapes*, and what he *gains*, in life, in death, and through eternity.

Fallen and depraved as our nature is, and great as are the confusion and perversion introduced by sin into the moral system, neither righteousness nor iniquity is left without appropriate recompense even in this world.

Even where there can hardly be said to be immorality or vice, a merely partial and superficial religion, which does not check devotion to the things of time, and does not subject the heart and life to the controlling influence of evangelical principles and affections, often brings evidence to its subject of its insufficiency and danger. Easy, prosperous, and happy, as may seem his course, moments of solitude and reflection will come, and make him feel most sensibly that something more is wanting. A restlessness and dissatisfaction will be experienced, from which he has no refuge but to seek oblivion in the hurry of business, or the giddy round of pleasure. Slumbering conscience will be roused by some providential dispensation, or through the ministry of God's ambassadors, and inflict the most cutting reproof for the ingratitude, guilt, and danger, of being careful about many things, while the one thing needful is neglected. Thoughts of death, judgment, and eternity, will be forced upon the mind, and produce apprehensions and forebodings from which any refuge will be deemed welcome. Affliction may come. Sickness may pain and debilitate the frame. The clouds of adversity may gather. Do the worldly pursuits and pleasures which lured their votary to test their sufficiency for his happiness, then prove faithful? Do they support and comfort him? Wretched indeed is the influence which suffering and disappointment exert over tempers and dispositions unsanctified by divine grace. They inflict the tenfold misery of fruitless repining at the allotments of Providence; of wrathful displeasure, vain as impious, for ills that must be endured; of perplexing disquietude for privations and inflictions which former indulgences had sorely disqualified their subject to sustain; and of galling mortification for the failure of sources of happiness on which all his hopes were staid.

Few, however, who are not under the habitual influence of religious principle and affection, stop short of flagrant transgressions, which inflict on the conscience not seared the most painful stings; few keep within the bounds beyond which indulgence brings its own mournful recompense in distress of body or estate; while multitudes pass on until they are sunk into utter degradation of character, into the destruction of all their hopes and prospects, and into that dreadful accumulation of guilt which sinks them deeper and deeper in iniquity, and involves aggravated personal and domestic ills, until hastened and wretched dissolution closes the mournful scene.

From every stage of these lamentable consequences of sin, repentance opens a door of escape. And when men avail themselves of this great deliverance, so much ill do they avoid, and from such fearful suffering are they exempted, that the happy event excites joy in those celestial beings who feel a lively solicitude for the welfare of mankind.

But if the escape of the sinner, by repentance, from the consequences of sin in *life*, is great, what must it be from those which follow them in the hour of *death*, and through *eternity!* When the world is fast receding, and all connexion with it must soon be given up forever, and when judgment and eternity are in view, how shall the ungodly and the sinner appear? Deprived of every earthly solace, and driven from every earthly refuge, he is left to the full view of his guilt, of the strictness of the law by which he will be judged, and of the justice and power of Him who is to pass and execute the sentence. Bitter are his self-reproaches; vain his wishes that life had been better spent; forever too late his desire that his probation may last yet a little longer; and fruitless the resolutions that he forms, if sparing mercy should be exercised. That mercy has been tried to the uttermost. Its endurance is exhausted. In agonizing anticipation, and in full view, of the everlasting consequences of unpardoned sin, nature yields to the last fatal struggle, and the soul is severed from the body. Let not imagination presume to trace its course. On a subject so awful, and so far removed from man's discovery, let every idea be brought into strict subjection to the revealed word of God. And truly alarming is its view of the future state of the impenitent. The hour is coming in the which all that are in their graves shall hear His voice, and shall come forth; they that have done evil, unto the resurrection of damnation. These shall go away into everlasting punishment. Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. The smoke of their torment ascendeth forever and ever.

To such a doom the death of the impenitent is the passage. For this his soul, when separated from the body, will be reserved. For this his body will be raised from its corruption. To this both soul and body will be condemned at the last great day. Ages will elapse, and yet there will be no respite, and no hope. The gnawing worm will never die. The burning fire will be never quenched.

Evangelical repentance is the only way of escape from this dreadful doom. And when the sinner seeks and pursues that way, well, in view of the unspeakable and interminable ills which he escapes, may there be joy in their presence who rejoice in all man's spiritual good.

The penitent's *gain*, in life, in death, and through eternity, must also be a source of this joy in heaven.

He is free from the stings of a guilty conscience. His worldly pursuits, and pleasures are kept within bounds which prevent their being ultimately unhappy and injurious in their effects. The chastened and Christian spirit in which he attends to them, secures him from the pain that might otherwise result from disappointment of the hopes or trust reposed in them. The pure and undefiled religion to which true repentance leads, adds to all the innocent pleasures of life the rich and holy joy of gratitude to a kind Heavenly Benefactor. The delights of social intercourse between those whose hearts are changed by evangelical repentance, are enhanced by the hope that that intercourse will be perfected in heaven, and continued through eternity. In every trial, this faithful turning to the Lord affords substantial comfort in the blessed knowledge that all things are ordered for wise and good purposes, by a God infinitely wise and good; that a Parent's hand administers the chastisement of love; that all things shall work together for good to those who are faithful to Him; and that the afflictions of the present time, rightly received and improved, will work for us a far more exceeding and eternal weight of glory. In the closet of prayer, in the temple, and at the altar, genuine repentance opens the heart to the purest joys that can be experienced in this world—holy communion with God; acts of faith and devotion to the Saviour; the benign and sanctifying influences of the Blessed Spirit; union with all the company of heaven; and anticipation of its glory and its bliss.

When the sinner changes his guilt, misery, and danger, for this happy state, so nearly allying his pilgrimage to the beatitude of the holy angels, well may their kindly feelings for the good of man light up new joy even in their heavenly abode.

But the Christian penitent enjoys still richer gain when death draws nigh. Appalling as dissolution is to nature, trying as is the last farewell to all that is dear on earth, awful as is the view of judgment and eternity, and terrible as may be the bodily agonies of death, his soul is supported in tranquility, peace, and joy. Faith points to the rich source of pardon and salvation in the Saviour's atonement. Hence his strong consolation in this most trying hour, his holy cheering hope, and his humble, but sure and certain confidence. Anticipating heaven, his soul escapes from the prison of the body, enters paradise, and mingles with the blessed spirits who have before found access there through the same redemption.

We know not what precisely are the degree and kind of happiness thus attained. We know, however, that it is not yet complete. The hour is coming in which the body, raised in incorruption, glory, power, and spiritual character, will be reunited to the soul, and the man, thus restored, stand at the judgment seat of Christ. Thence, at that great day of *final* award, will be addressed to those who, with hearty repentance and true faith, have served their God, the gracious invitation, Come ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world. Then heaven, with all its glories and its bliss, will open upon them. There will be enjoyed the vision of the Deity, and the immediate and glorified presence of the Saviour who loved them unto death, and was the Object of their faith, devotion, and love, while sojourning here below. There, uniting in acts of grateful praise and homage, with those who engaged with them in the services of the Church on earth, and among them objects of their tenderest affection, and with a great multitude, which no man can number, of every people, nation, and tongue, who, through faith, will have inherited the promises, all past miseries and disquietudes being forgotten, or remembered but with gratitude for their having been sanctified to them as very means of their present bliss, and that bliss occupying every feeling of the soul, this happiness will be forever their unabating portion. This safe passage through the valley of the shadow of death, and this union with themselves in beatific glory, give joy to the angels of God over every sinner that repenteth.

This joy is declared by Christ to be greater than that for the uniform piety of "ninety and nine just persons, which need no repentance;" that is, are already sincerely and faithfully devoted to their God and Saviour. This is a strong figurative expression, not supposing of course, as a fact, the impossible case of a human being entirely removed from sin, and therefore from all need of repentance; but only the case of those, the sincerity and consistency of whose religion, although necessarily leaving much of human frailty and sinfulness, yet saves them, by the grace and mercy of God, from the necessity of conversion from cherished, obstinate, or habitual evil living. Or, if the words are to be taken literally, they only present a supposed case, in order to increase, by contrast, the force of the intended sentiment. This may be illustrated by reference to the peculiar effect produced on our minds, when *apprehensions* and *fears* have been exchanged for *perfect satisfaction*; or when we have seen one in whose welfare we feel a lively interest, rescued from danger or disgrace. Our feelings are very perceptibly different from those when *expected* pleasure or success is realized, or when we contemplate the *uninterrupted* safety, and *unquestioned* character of our friend. The peculiar joy of the father on the return of the prodigal son is a case in point.

There is one most solemn consideration, which may well be supposed prominent among the reasons for this peculiar satisfaction in the heavenly host. The repenting sinner has escaped from such a risk of being lost forever, when so many have been taken off in their sins, and fallen into that dreadful condemnation, that they who feel for him may well rejoice with unaccustomed joy. Thousands have fallen beside him, and ten thousand at his right hand. Youth, health, and strength, have been made to bend to the stroke of death. He has been spared.

Few, however, who delay repentance ultimately effect it. The delay is an artifice of Satan for their ruin: the final attainment of the object is a rare instance of divine compassion and forbearance. Could many now sleeping in the silence of the grave, for a moment break that silence, and declare what were their emotions, when an early and unexpected call hurried them into the eternal world——But no: we have Moses and the prophets; we have Christ and His apostles; on every page of Scripture, in every service of the Church, in the varied holy functions of the ministry, and in the dispensations of God's providence and grace, we have constant calls and warnings. If we neglect them; neither would we believe, though one arose from the dead.

B. T. O.

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* St. Luke xv. 7.

From the Banner of the Cross.

THE VIRGIN MARY AND THE SOUTHERN CHURCHMAN.

Mr. Editor:—In the last number of the "Episcopal Recorder," in the column headed "Spirit and Opinions of the Religious Press," I find an article taken from the "Southern Churchman." The article appears to be Editorial, and is ominously headed "Privily bringing in of Heresy." One part of this "editorial" strikes me as being very singular. It reads thus:

"In the so called 'Church Almanac for 1847,' we read 'Feb. 2. Feast of the Purification of the *Blessed Virgin Mary*,—March 25, Annunciation of the *Blessed Virgin Mary*.' In the next Almanac we expect to find our Blessed Lady!

"In the English Prayer Book we read invariably *the Virgin Mary*, without any epithet. What is their aim in privily inserting the term *blessed*.

"We should put away from us with abhorrence every vestige of conformity or compromise with the flagrant idolatries of the Church of Rome. We regard that individual as already tainted who does not look with horror on any approach to the impieties of the Church of Rome, as connected with her views of Saints and of the Virgin Mary.

Such is the remarkable language of the "Southern Churchman," apparently endorsed by he "Episcopal Recorder," both edited by Presbyters of our Church.

I have no particular call to vindicate the peculiarities of the "Church Almanac," having no concern in it, and no personal interest in it whatever. I do not know even who compiled it, or who may be personally responsible for it. But, I have a higher duty to perform than that. That I desire to do, and to let the conductors of the Almanac take care of themselves. Yet, I will say, that they have only given to the Virgin Mary the very titles by which the Church itself has designated her.

Now, Mr. Editor I have carefully examined "the English Prayer Book," which the Southern Churchman says "*invariably*" calls the Virgin "the Virgin Mary, *without any epithet*;" and I find that she is mentioned there exactly *twelve* times, and no more.* So far is it from being true that she is favorably spoken of as "the Virgin Mary, *without any epithet*, that I discover that she is called so but *four* times. On the contrary, she is called "the Blessed Virgin" *three* times, and "the Blessed Virgin Mary" *twice*—making FIVE times out of twelve that the "epithet" "blessed" is applied to her. The Editor of the So. Churchman is so alarmed at seeing her called "blessed" twice in the Church Almanac that, he confidently expects that, "in the next Almanac" she will be called "*our Blessed lady.*" It would be shocking, indeed to see the Church Almanac make so rapid and so close an advance to "Popery," in one short yaer. But how shocking will it be to the Editor of the Southern Churchman to learn that, in the English Prayer Book, (to which he refers to show how improper and un-protestant all such "epithets" are,) the Virgin Mary is actually called "OUR LADY"! This title is given to her in the Table of "Lessons, Proper for Holy Days," thus: "*Annunciation of our Lady*"! And that day is universally called "Lady Day" in England. Perhaps it will give him quite as great a shock to learn, that, "in the English Prayer Book" she is twice even called a SAINT—once "Saint Mary," and once Saint Mary the Virgin!!" Your readers may judge of the Liturgical erudition of a writer who could pen and print the statement that, "in the English Prayer Book we read invariably *the Virgin Mary*, without any epithet." And this is announced *ex-cathedra*, with all the oracular solemnity of editorial authority and importance.

Why the editor of the Southern Churchman should have confined his liturgical researches on this point to the *English* Prayer Book, when reference to the American Prayer Book must have been quite as convenient, and was certainly more natural I am at a loss to imagine. Could he have supposed that few of his readers could consult the English Prayer-book? Or could he have known that our Prayer-book would not answer his purpose in charging "heresy" or popish tendencies in this particular, upon the Church Almanac? Be that as it may, the facts of the matter are these: Our Prayer Book mentions the Virgin *thirteen* times. *Twice* it speaks of her as "the BLESSED Virgin,"—and *three* times as "the BLESSED Virgin Mary"—thus calling her "the blessed FIVE times out of thirteen. *Four* times only does it call her "the Virgin Mary without any epithet." And, frightful to tell!—no less than four times it actually speaks of her as "Saint Mary the Virgin!!" What "the aim of the Church of England and of the Protestant Episcopal Church in this country was, in thus "privily inserting the term "*blessed*," it may perplex our editor to tell. But, I suppose the reason was, that the compilers of the English and American liturgies found the Virgin Mary called "blessed" at least three times, in *Scripture*; and, that finding it predicted there that "all generations should call her blessed," they thought it no harm to apply that "epithet" to her. But how came both Churches to give her so popish an "epithet" as *Saint Mary*?" Above all how came the Church of England to call her by so clearly "popish" an "epithet" as "*our Lady*"? And may I not ask another question? How comes it that a Presbyter of the Church who has been in Holy Orders nearly or quite 25 years; who was, for many years, a *Professor* in a Theological Seminary; and who as the editor of a religious journal is expected to instruct the public, and therefore to be well informed himself; to be ignorant of so plain a fact as that the Church of England and *his own* Church call the Virgin Mary "blessed?" Quantum est in rebus inane! I confess, I see less danger of popery in giving to the Virgin Mary a designation which she has in Scripture, and which the Church has given to her all along ever since the Reformation, than I see in theological ignorance, and want of familiarity with the Bible on the part of our Clergy. "If the blind lead the blind, shall they not both fall into the ditch?"

If the Editor of the Southern Churchman will examine the HOMILIES of the Church, he will find that the Reformers of the Church of England did not scruple to use, in application to the Virgin, the very "epithets" which he so indignantly repudiates. In a very cursory inspection of those admirable documents, I have found the Virgin Mary referred to seven times. Once she is merely called "*Mary*." Once she is styled the "*Holy Virgin*." Twice she is styled "the *blessed* Virgin." Twice she is termed "the *blessed* Virgin Mary." And once she is designated as "this most noble and most virtuous LADY," in comparison of whom "we are most base and vile!" Such was the language of the worthies of the Protestant Reformation, and such was the reverence which they paid to the mother of our Lord! But, we understand true "Protestantism" better than they did, no doubt! At any rate, there are some among us who, if these noble men were to reappear among us, would denounce and brand them as being in "a deep laid plot" to "Romanize the Church." Yet they all suffered, and some of them *died*, for the Protestant faith. Who among the revilers of their principles, (calling themselves "Protestants for all that,) would be willing to do that? Ah! they find it much easier to write about them in the newspapers. We advise these people to study their writings; and, particularly, *to read the Prayer Book*.† D.

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* I mean, of course, that she is mentioned that number of times, only where reference is made to the *festivals* which the Church *observes* relating to her. I do not speak of the Creeds, &c. In the passages of Scripture in which mention is made of her, and which the Church reads on various occasions, her name occurs more frequently; in that way, let any one acquainted with the Gospels judge. Is she never called "blessed" there? D.

† The copies of the Prayer book which I have examined in drawing up this article, are an 18mo. edition of the English Liturgy, printed at London in 1840, by the Queen's Printers, for 'the Society for Promoting Christian Knowledge," and the *original* American standard copy set forth by the General Convention of 1844. Possibly some other places where the Virgin Mary is referred to, may have escaped my search but having adduced many in which she is called "blessed," and has other titles of honor I have sufficiently exposed the flippant incantion of the assertion that she is "invariably" mentioned as "the Virgin Mary, *without any epithet*." The edition of Homilies to which I have referred, is the beautiful and remarkably accurate one published in 8vo. at Philadelphia in 1844 by Edward C. Biddle. It may be very *antiquated* and "Popish" to speak of the Virgin Mary with any "epithets:" but I desire to be no less antiquated than the Bible, and no more modern and fashionable than the Prayer-book, and I am willing to be just as "popish" as either. I suppose it is equally suspicious to apply the "epithet" "blessed" to the *Apostles* and other saints. Yet the Church does not hesitate to call them "blessed." See particularly the collects for St. John the Evangelist's Day; for the Conversion of Saint Paul and for All Saints' Day. Ah! what strange notions some people have of Popery—What singular tests they have to judge Protestantism by! D.

REVELATIONS OF THE TELESCOPE.

Are the planets inhabited? is a question which naturally presents itself to the human mind, and for a solution of which we as naturally look to the science of astronomy. But when the immense distance which separates us from the nearest of the planets is remembered, it can scarcely be matter of surprise that the telescope affords no direct evidence on the question, whether the planets, like the earth, are inhabited globes. Yet though it gives no direct answer to this inquiry, modern astronomy has collected together a mass of facts, connected with the positions and motions, the physical character and conditions, and the parts played in the solar system by the several globes of which that system is composed, which forms a vast body of analogy, leading the intelligent mind to the conclusion that the planets are worlds, fulfilling in the economy of the universe the same functions and created by the same Divine hand, for the same moral purposes, and with the same destinies, as the earth. Thus, for example, we find that these orbs, like our own, roll in regulated periods round the sun; that they have nights and days, and successions of seasons; that they are provided with atmospheres, supporting clouds, and agitated by winds; and that thus, also, their climates and seasons are modified by evaporation, and that showers refresh their surfaces. For we know that wherever the existence of clouds is made manifest there water must exist; there evaporation must go on; there electricity, with its train of phenomona, must reign; there rains must fall; there hail and snow must descend. Notwithstanding the dense atmosphere and thick clouds with which Venus and Mercury are constantly enveloped, the telescope has exhibited to us great irregularities on their surfaces, and thus proved the existence of mountains and valleys. But it is upon the planet Mars, which approaches nearest the earth, that the greatest advances have been made in this department of inquiry. Under favorable circumstances its disc is seen to be mapped out by a varied outline, some portions being less reflective of light than others, just as water would be less reflective than land. Baer and Maedler, two Prussian astronomers, have devoted many years' labor to the examination of Mars, and the result has put us in possession of a map of the geography of that planet, almost as exact and well defined as that which we possess of our own; in fact, the geographical outlines of land and water have been made apparent upon it. But a still more extraordinary fact in relation to this planet remains to be considered. Among the shaded markings which have been noted by the telescope upon its disc, a remarkable region of brilliant white light, standing out in boldest relief, has been observed surrounding the visible pole. This highly illuminated spot is to be seen most plainly when it emerges from the long night of the winter season; but when it has passed slowly beneath the heat of the solar beams, it is found to have gradually contracted its dimensions; and at last, before it has plunged into light on the opposite side to have entirely disappeared. But the opposite pole then coming into similar relations, is found to be furnished with a like luminous spot, which, in its turn, dissolves as it becomes heated by the summer sun. Now these facts prove to us, incontestibly, that the very geographical regions of Mars are facsimilies of our own. In its long polar winters the snows accumulate in the desolation of its high northern and southern latitudes, until they become visible to us in consequence of their reflective properties; and these are slowly melted as the sun's rays gather power in the advancing season, until they cease to be appreciable to terrestrial eyes. This fact is a most striking one in reference to the present question. For, to quote the remarks of one of the authors before us:—

"If the moon has proved to us, incontrovertibly that one of the celestial luminaries is a solid sphere, carved into elevations and depressions analogous to those familiar to us as the mountains and valleys of the terrestial surfaces, Mars teaches us as emphatically that another among them is a world fitted with its rains, and snows and clouds, and seasons, to the purposes and wants of organic life, which is intimately dependant upon such adaptations for its being."

FRANCE ROBBED OF HER PLANET.

Serious apprehensions are entertained by France that she may be robbed of her planet; a matter which, as immediately concerning the temper of the great nation, also does not very remotely concern the peace of all other and lesser nations. The first alarm on the subject was given by intelligence reaching the Academy that a Sicilian gentleman had seen a planet in the position in which Le Verrier's ought to have been, so long ago as 1834. Soon after it was announced that a Genevan had caught a glimpse of the same stranger in 1836. Finally came letters from England, showing how Mr. Adams of Cambridge had pointed out "the moral(?) certainty" of a planet in that place, long before Le Verrier had got sight of it. Professor Aiery and Sir John Herschel both state that they received Mr. Adams' papers on the subject before hearing anything from Le Verrier. Thus it appears that France is considerably disturbed in its claim to this waif or stray of the skies. The consequence has been a dreadful outpouring of wrath through speeches in the Academy and articles in the newspapers, insomuch that even an Englishman's bile has been stirred, and he writes to the Literary Gazette, denouncing M. Arago as one whose impudence would claim the invention of printing, of gun-powder, and the discovery of America, if not properly resisted. "Therefore it is" says he "that I cry in earnest supplication, 'Dont let him have the new planet! Dont let him have the new planet!'"

God made the heavens and the earth, and granted man faculties to make a gradual progress in acquainting himself with all the wonders of the system. Every now and then he is to be permitted to see a little more of the illimitable region of the Eternal's glories, or to master some natural power which may be of service in promoting the grandest ends of humanity. Discovery might be described as a magnificent religion, revealed in bursts of glory, on the receipt of which men's senses might be expected to be wrapt in fresh and deeper adoration of the Supreme. What in reality do we find amongst the priests of this religion? Alas! paltry squabbles as to which of them, poor little emmets as they are, is entitled to some kind of personal aggrandizement on account of the things vouchsafed to their knowledge. So it happens that the public, having heard with devout awe of the discovery of a new planet, and being anxious in all humility to obtain further information about it, must wait while these men have, in the first place, a mean fight over their glasses about their own contemptible interests. How does all this humiliate science, and prepare the children of levity for holding it in scorn! Seen in such a light, the men of science must appear to the common people of the world as connected with the Temple of Nature in much the same way as the door-keepers are with St. Paul's—merely collectors of two-pences for a sight.

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